

THE
BOOK OF
COMMON PRAYER,
And
Administration of the
SACRAMENTS,
And other RITES and
CEREMONIES of
the CHURCH of
ENGLAND.

¶ Imprinted at London by
Robert Barker, Printer to the
Kings most Excellent Majestie:
And by the Assignes of
John Bir. 1640.

Cum privilegio.

The Contents of this Book.

- 1 **A** N act for the Uniformity of common prayer.
- 2 A Proclamation for the authorizing of the same.
- 3 A Preface.
- 4 Of Ceremonies, why some be abolished, and some retained.
- 5 The Order how the Psalter is appointed to be read.
- 6 The Order how the rest of the holy Scripture is appointed to be read.
- 7 Proper Psalms and Lessons at Morning and Evening Prayer for Sundayes, and certain Feasts and dayes.
- 8 The Table for the order of the Psalms to be said at Morning and Evening Prayer.
- 9 An Almanack.
- 10 The Table and Kalender for Psalms and Lessons, with necessary Rules appertaining to the same.
- 11 The Order for Morning and Evening Prayer thorowout the year.
- 12 The Letany.
- 13 The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion thorowout the year.
- 14 The order of the Ministration of the holy Communion.
- 15 Baptisme both publike and private.
- 16 Confirmation, where also is a Catechisme for children.
- 17 Matrimony.
- 18 Visitation of the sick.
- 19 The Communion of the sick.
- 20 Buriall.
- 21 The thanksgiving of women after child-birth.
- 22 A Commination against sinners, with certain prayers to be used divers times in the year.
- 23 The form and manner of making and consecrating of Bishops, Priests, and Deacons.



T An act for the Uniformitie of
common prayer, and service in the
church, and the administration
of the Sacraments.



Here at the death of our late
Sovereign Lord King Ed-
ward the first, there remain-
ed one uniform order of
common service and prayer,
and of the administration
of Sacraments, rites, and
ceremonies in the church of

England, which was set forth in one book, entitu-
led, The book of common prayer, and admini-
stration of Sacraments, and other rites and
ceremonies in the church of England, authori-
zed by act of Parliament, holden in the fifth and
sixth yeers of our said late Sovereign Lord King
Edward the first, entituled, An act for the Unifor-
mity of common prayer, and administration of
the Sacraments: the which was repealed and
taken away by act of Parliament, in the first
yeer of the reign of our late Sovereign Lady
queen Mary, to the great decay of the due honour
of God and discomfort to the professors of the
truth of Christs religion.

An act for the Uniformitie

2. Be it therefore enacted by the authoritie of this present Parliament, that the said statute of repeal, and every thing therein contained, only concerning the said book, and the service, administration of Sacraments, rites, and ceremonies, contained, or appointed, in, or by the said book, shall be void and of none effect, from, and after the feast of the nativity of S. John Baptist next coming. And that the said book, with the order of service, and of the administration of Sacraments, rites, and ceremonies, with the alteration and additions therein added, and appointed by this statute, shall stand, and be, from, and after the said feast of the nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this statute: any thing in the aforesaid statute of repeal to the contrary notwithstanding.

3. And further be it enacted by the Queens Highnesse, with the assent of the Lords and commons of this present Parliament assembled, and by the authoritie of the same, that all and singular Ministers, in any Cathedral, or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the Queens dominions, shall from and after the feast of the nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Even

of common prayer.

Evenſong, celebration of the Lords ſupper, and adminiſtration of each of the Sacraments, and all other common and open prayer, in ſuch order and form as is mentioned in the ſaid book, ſo authorized by Parliament, in the ſaid fiſt and ſixt yeers of the reign of King Edward the ſixt, with one alteration or addition of certain Leſſons to be uſed on every ſunday in the yeer, and the form of the Letany altered and corrected, and two ſentences only added in the delivery of the Sacrament to the communicants, and none other, or otherwiſe. And that if any manner of parſon, vicar, or other whatſoever miniſter, that ought or ſhould ſing or ſay common prayer mentioned in the ſaid book, or miniſter the Sacraments, from and after the feaſt of the nativity of Saint John Baptiſt next coming, reſuſe to uſe the ſaid common prayers, or to miniſter the Sacraments in ſuch Cathedral or pariſh church, or other places, as he ſhould uſe to miniſter the ſame, in ſuch order and form as they be mentioned and ſet forth in the ſaid book, or ſhall wilfully or obſtinately ſtanding in the ſame, uſe any other rite, ceremony, order, form, or manner of celebrating of the Lords ſupper, openly or privily, or mattens, evenſong, adminiſtration of the Sacraments, or other open prayers, then is mentioned and

Anaſt for the Uniformitie

ſet forth in the ſaid book (Open prayer in
and thorowout this act, is meant that pray-
er, which is for ether to come unto or
hear, either in common churches, or pri-
vate chappels, or oratories, commonly cal-
led, The ſervice of the church) or ſhall
preach, declare, or ſpeak any thing in the de-
rogation, or depraving of the ſaid book, or any
thing therein contained, or of any part thereof,
and ſhall be thereof lawfully convicted, ac-
cording to the laws of this realm, by verdict
of twelve men, or by his own confeſſion, or
by the notorious evidence of the fact: ſhall loſe
and forfeit to the Queens Highneſſe, her heirs
and ſucceſſours, for his firſt offence, the profit
of all his ſpirituall benefices or promotions,
coming, or ariſing in one whole yeer next af-
ter his conviction: And alſo that the perſon ſo
convicted, ſhall for the ſame offence ſuffer
imprizonment by the ſpace of ſix moneths,
without bail or mainprize. And if any ſuch
perſon, once convict of any offence concern-
ing the premiſſes, ſhall after his firſt conviction
again offend, and be thereof in form afore-
ſaid lawfully convict: that then the ſame per-
ſon ſhall for his ſecond offence ſuffer imprizon-
ment by the ſpace of one whole yeer, and
alſo ſhall therefore be deprived ipſo facto of
all his ſpirituall promotions. And that it
ſhall be lawfull to all patrons, and denours
of

of common prayer.

6
of all and singular the same spirit uall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived in fact of all his spirituall promotions, and also shall suffer imprisonment during his life.

7
And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be benefited, nor have any spirituall promotion: that then the same person so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without bail or mainprise. And if any such person, not having any spirituall promotion, after his first conviction shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: that then the same person shall for his second offence, suffer imprisonment during his life.

9
And it is ordained and enacted by the authority abovesaid, that if any person, or persons
A 4
what-

An Act for Uniformitie

whatsoever, after the said feast of the natiuitie of Saint John Baptist next coming, shall in any enterludes, playes, songs, rimes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintain any parson, vicar, or other minister; in any Cathedral or parish church, or in chappell, or in any other place, to sing or say any common and open prayer, or to minister any Sacrament, otherwise, or in any other manner and form then is mentioned in the said book, or that by any of the said means, shall unlawfully interrupt or let any parson, vicar, or other minister, in any Cathedral or parish church, chappell, or any other place, to sing or say common and open prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said book: that then every such person, being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and successours, for the first offence an hundred marks. And if any person or persons, being once convict of any such offence, shall offend against any of the last recited offences, and shall in form

aforesaid

of common prayer.

aforesaid, be thereof lawfully convict: that then the same person so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successors, four hundred marks. And if any person, after he, in form aforesaid, shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict: that then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be payed by vertue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths, without bail or mainprize. And if any person or persons that for his second offence, concerning the premises, shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction and this estatute, in such manner and form as the same

An act for the Uniformitie

124
same ought to be paid, within six weeks next after his said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum suffer imprisonment during twelve moneths, without bail or mainprize. And that from and after the said feast of the nativitie of Saint John Baptist next coming, all and every person and persons inhabiting within this realm, or any other the Queens majesties dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chappell accustomed, or upon reasonable let thereof, to some usuall place, where common prayer and such service of God shall be used in such time of let, upon every sunday, and other dayes ordained and used to be kept as holy dayes: and then and there to abide orderly and soberly during the time of common prayer, preachings, or other service of God, there to be used and ministred, upon pain of punishment by the censures of the church: and also upon pain that every person so offending, shall forfeit for every such offence twelve pence to be levied by the church-wardens of the parish where such offence shall be done, to the use of the pooer of the same parish, of the goods, lands, and tenements of such offender, by way of distress.

of common prayer.

15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

Arresse. And for due execution hereof, the
Queens most excellent majestie, the Lords
temporall, and all the commons in this pre-
sent parliament assembled, both in Gods
Name earnestly require and charge all the
Archbishops, Bishops, and other ordinaries,
that they shall endeavour themselves to the ut-
termost of their knowledges, that the due and
true execution hereof may be had thoroughout
their diocesse, and charges, as they will an-
swer before God, for such evils and plagues
wherewith Almighty God may justly punish
his people for neglecting his good and whole-
some law. And for the authoritie in this be-
half, be it further enacted by the authoritie
aforesaid, That all and singular the same
Archbishops, Bishops, and all other their offi-
cers exercising ecclesiasticall jurisdiction, al-
well in place exempt, as not exempt, within
their diocesse, shall have full power and autho-
ritie by this act, to reform, correct, and punish by
censure of the church, all and singular per-
sons, which shall offend within any their ju-
risdictions or diocesse, after the said feast of
the nativity of Saint John Baptist next com-
ing, against this act and statute: any other law,
statute, priviledge, libertie or provision hereto-
fore made, had, or suffered to the contrary not-
withstanding.

And it is ordained, and enacted by the
authoritie

An act for the Uniformitie

authoritie aforesaid, That all and every justice of oyer and determiner, or justices of assise, shall have full power and authoritie in every of their oyer and generall sessions, to enquire, hear, and determine all and all manner of offences that shall be committed or done contrary to any article contained in this present act, within the limits of the commission to them directed, and to make proccesse for the execution of the same as they may do against any person being indicted before them of trespassse, or lawfully convicted thereof.

18. Provided alwayes, and be it enacted by the authoritie aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, joyn and associate himself, by vertue of this Act, to the said justices of oyer and determiner, or to the said justices of assise, at every of the said oyer and generall sessions to be holden in any place within his diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

19. Provided also, and be it enacted by the authoritie aforesaid, That the books concerning the said service, shall at the costs and charges of the parishioners of every parish and cathedral church, be attained and gotten before the said feast of the nativitie of Saint John Baptist next following: and that all such parishes

of common prayer.

risshes and cathedrall churches, or other places where the said books shall be attained and gotten before the said feast of the nativitie of Saint John Baptist, shall within thre weeks next after the said books so attained and gotten, use the said service, and put the same in use according to this act.

And be it further enacted by the authoritie aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences aboves mentioned, hereafter to be committed or done contrary to this act, unlesse he or they so offending, be thereof indicted at the next generall sessions to be holden before any such iustices of oyer and terminer, or iustices of assise, next after any offence committed or done contrary to the tenour of this act.

Provided alwayes and be it ordained, and enacted by the authoritie aforesaid, That all and singular lords of the parliament, for the third offence aboves mentioned shall be tried by their peers.

Provided also and be it ordained and enacted, by the authoritie aforesaid, That the Mayor of London, and all other Mayors, bailiffes, and other head officers, of all and singular cities, boroughs and towns corporate, within this realm, Wales, and the marches of the same, to the which iustices of assise do not commonly repair,

An act for the Uniformitie

repair, shall have full power and authoritie by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them peeerly within fifteen dayes after the feasts of Easter, and Saint Michael the archangel, in like manner and form as justices of assise, and oyer, and determiner may do.

23. Provided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Archbishops, and Bishops, and every of their chancellores, commissaries, archdeacons, and other ordinaries, having any peculiar ecclesiasticall jurisdiction, shall have full power and authoritie, by vertue of this act, as well to enquire in their visitations, synodes, or elsewhere within their jurisdiction, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limites of their jurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures and proccesles in like form as heretofore hath been used in like cases by the Queens ecclesiasticall lawes.

24. Provided alwayes, and be it enacted, that whatsoever person offending in the premises shall for the first offence receive punishment of the ordinary, having a testimoniall thereof under the said ordinaries seal; shall not for the same

of common prayer:

same offence afterwards be convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence afterwards receive punishment of the ordinary: any thing contained in this act to the contrary notwithstanding.

Provided alwaies, and be it enacted, that such ornaments of the church, and of the ministers thereof, shall be retained, and be in use, as was in this church of England by the authority of Parliament in the second year of the reign of King Edward the sixth, untill other order shall be therein taken by authority of the Queens majestie, with the advice of her commissioners, appointed and authorized under the great seal of England, for causes ecclesiasticall, or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the church, by the misusing of the orders appointed in this book: the Queens majestie may by the like advice of the said commissioners, or Metropolitane, ordain and publish such further ceremonies or rites, as may be most for the advancement of Gods glory, the edifying of his church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid,

25.

26.

27.

An act for the Uniformitie, &c.
aforesaid, That all lawes, statutes and
ordinances, wherein or whereby any other
Service, Administration of Sacraments,
common Prayer is limited, established, or se-
forth to be used within this realm, or any other
the Queens Dominions and countreys,
shall from henceforth utterly
be void, and of
none effect.



¶ By the King.

¶ A Proclamation for the authorizing an Uniformity of the book of Common prayer, to be used thorowout the Realm.
(***)



Although it cannot be unknown to Our Subjects by the former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this crown: Yet the same being now by Us reduced to a settled form, We have occasion to repeat somewhat of that which hath passed: and now at Our very first entry into the Realm, being entertained and importuned with Informations of sundry ministers, complaining of the errors and imperfections of the church here, as well in matter of Doctrine, as of Discipline: although We had no reason to presume that things were so far amiss, as was pretended, because we had seen the Kingdom under that form of Religion
B which

A proclamation for the

which by Law was established in the daies
of the late Queen of famous memory,
blessed with a peace and prosperity, both
extraordinary and of many yeeres conti-
nuance (a strong evidence that God was
therewith well pleased,) Yet because the
importunity of the Complainers was
great, their affirmations vehement, and
the zeal wherewith the same did seem to
be accompanied, very specious: We were
mored thereby to make it Our occasion
to discharge that duty which is the chief-
est of all Kingly duties, That is, to settle
the affairs of Religion, and the service of
God before their own. Which, while
We were in hand to do, as the contagion
of the sicknesse reigning in Our Citie of
London and other places, would permit
an assembly of persons meet for that pur-
pose; Some of those who misliked the
state of Religion here established, prelu-
ding more of our Intents then ever We
gave them cause to do, and transported
with humour, began such proceedings, as
did rather raise a scandall in the Church,
then take offence away. For both they used
Forms of publique serving of God not
here allowed, held assemblies without Au-
thority, and did other things carrying a ve-
ry apparent shew of Sedition, more then of
zeal;

Uniformitie of common prayer.

zeal: whom We restrained by a former Proclamation in the moneth of October last, and gave intimation of the Conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our self, and Our Privie Councill were assembled many of the gravest bishops and prelates of the Realm, and many other learned men, as well of those that are conformable to the state of the church established, as of those that dissented. Among whom, What Our pains were, what Our patience in hearing and replying, and what the indifferencie and uprightnesse of Our judgement in determining, We leave to the report of those who heard the same, contenting Our Self with the sinceritie of Our own heart therein. But We cannot conceal, that the successe of that Conference was such, as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effects, for we found mighty and vehement Informations supported with so weak and slender proofs, as it appeared unto Us and our Councill, that there

B 2

was

A Proclamation for the

was no cause why any change should have been at all in that which was most impugned, the Book of Common Prayer, containing the form of the publike Service of God here established, neither in the doctrine which appeared to be sincere, nor in the forms and Rites which were justified out of the practise of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well have been born with by men, who would have made a reasonable construction of them, but for that in a matter concerning the Service of God, We were nice or rather jealous, that the publike form thereof should be free, not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavill against it: and for that purpose have forth our Commission under Our great Seal of England, to the Archbishop of Canterbury and others, accord-

ing

Uniformitie of common prayer.

ing to the form which the laws of this realm in like case prescribe to be used, to make the said Explanation, and to cause the whole book of common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although, We doubt not, but all Our subjects both ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth: Yet have We thought it necessary, to make known by proclamation Our authorizing of the same. And to require and enjoyn all men, as well Ecclesiasticall as Temporall, to conform themselves unto it, and to the practise thereof, as the onely publique form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned men, who were there present, as well of the Bishops as others, promised their conformity in the practise of it onely making suit, to Us, that some few might be born with for a time.

Wherefore We require all Archbishops, Bishops, and all other publique Ministers, as well Ecclesiasticall as Ci-

A Proclamation for the

kill, to do their Duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common Prayer. And We think it also necessary, that the said Archbishops and Bishops do each of them in his Province and Diocese take order, That every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publique form of Gods Service, from this which is now established, for that neither will we give way to any to presume, that Our own judgement having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are We ignorant of the inconveniencies that do arise in Government, by admitting innovation in things once settled by mature deliberation: and how necessary it is to use constancy in the upholding of the publique determinations of States, for that such is the unquietnesse and unstedfastnesse of some Dispositions, affecting

Uniformity of common prayer.

affecting every yeer new forms of things,
as if they should be followed in their un-
constancy, would make all actions of States
ridiculous and contemptible: whereas the
stedfast maintaining of things by good ad-
vice established, is the weal of all com-
mon-wealths.

Given at our Palace of Westminster, the
5. day of March, in the first year of
Our Reigne of England, France, and
Ireland, and of Scotland the seven and
thirtieth.

God save the King.

THE PREFACE.

Here was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted, as (among other things) it may plainly appear by the Common prayers in the church, commonly called Divine service. The first originall and ground whereof, if a man would search out by the ancient Fathers, he shall finde that the same was not ordained, but of a good purpose, and for a great advancement of godlinesse. For they so ordered the matter, that all the whole Bible or the greatest part thereof, should be read over once every year, intending thereby that the Clergie, and specially such as were ministers of the congregation, should by often reading, and meditation of Gods word, be stirred up to godlinesse themselves, and be more able to exhort others by wholesom doctrine, and to confute them that were adversaries to the truth. And farther, that the people by dayly hearing of holy scripture read in the church, should continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion. But these many yeeres passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, legends, responses, verses, vain repetitions, commemorations and synodals, that commonly when any book of the bible was begun, before three or four chapters were read out, all the rest were unread. And in this sort, the book of Esay was begun in Advent, and the book of Genesis in Septuagesima: but they were onely
begun

THE PREFACE.

begun, and never read thorow. After like sort were other books of holy scripture used. And moreover, whereas S. Paul would have such language spoken to the people in the church, as they might understand, and have profit by hearing the same: the Service in this church of England (these many yerrs. hath been read in Latine to the people, which they understand not: so that they have heard with their ears onely, and their heart, spirit and minde have not been edified thereby.

And furthermore, notwithstanding that the ancient fathers have divided the psalms into seven portions, whereof every one was called a *Nocturne*: now of late time a few of them have been daily said, and oft repeated, and the rest utterly omitted.

Moreover, the number and hardnesse of the rulers called the Pye, and the manifold changings of the Service, was the cause, that to turn the book onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to read it when it was found out. These inconveniences therefore considered here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawn out a Kalender for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of holy scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off anthemes, responds, invitatories, and such like things as did break the continuall course of the reading of the scripture. Yet, because there is no remedy, but that of necessity there must be some rules, therefore certain rules are here set forth, which as they be few in number, so they be plain and easie to be understood. So that here you have an order for prayer, as touching the reading of holy scripture, much agreeable to the minde and purpose

THE PREFACE.

purpose of the old fathers, and a great deal more profitable and commodious, then that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and nothing is ordained to be read, but the very pure word of God, the holy scriptures, or that which is evidently grounded upon the same, and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthenmore by this order the curates shal need none other books for their publicke Service, but this book and the Bible. By the means whereof the people shall not be at so great charges for books, as in times past they have been. And where heretofore hath been great diversity in saying and singing in churches within this realm, some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincolne: now from henceforth all the whole realm shall have but one use. And if any will judge this way more painfull, because that all things must be read upon the book, whereas before by the reason of so often repetition, they could say many things by heart. if those men will weigh their labour with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof. And forasmuch as nothing can almost be so plainly set forth, but doubts may rise in the use and practising of the same: to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book: the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop

THE PREFACE.

shop of the Diocesse, who by his discretion shall take order for the quiering and appeasing of the same, so that the same order be not contrary to any thing contained in this book. And if the bishop of the diocesse be in doubt, then he may send for the resolution thereof unto the archbishop.

THough it be appointed in the afore-written Preface, that all things shall be read and sung in the church in the English tongue to the end that the congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves do understand.

And all the priests and deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by preaching, studying of Divinity, or some other urgent cause.

And the curate that ministrereth in every parish church or chappell, being at home, and not being otherwise reasonably let, shall say the same in the parish church or chappell where he ministrereth, and shall toll a bell thereto, a convenient time before he begin, that such as be disposed, may come to hear Gods word, and to pray with him.

• ¶ Of Ceremonies, why some be abolished, and some retained.



If such Ceremonies as be used in the church, and have had their beginning by the institution of man: some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the church by undiscreeet devotion, and such a zeal as was without knowledge, and for because they were winked at in the beginning, they grew dayly to more and more abuses, which not onely for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the church (as the apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie in it self considered, is but a small thing: yet the wilfull and contemptuous transgression, and breaking of

Of ceremonies.

a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some think it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old Customs: and again on the other side, some be so newfangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excessse and multitude of them hath so increased in these latter dayes, that the burden of them

Of Ceremonies.

them was intolerable, whereof Saint Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jewes. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late dayes used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, & many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs Gospel is not a Ceremoniall law (as much of Moses law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content onely with those Ceremonies, which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies, was, that

Of Ceremonies.

that they were so far abused, partly by the superstitious blindness of the rude and unlearned, partly by the insatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew; then such men, granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, onely for their age, without bewraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unitie and concord, then of innovations and newfangledness, which (as much as may be with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended.

For

Of ceremon'es.

For as those be taken away which were most abused, and did burden mens consciences, Without any cause : so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they serve. So that it is not like, that they in time to come, should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely. For we think it convenient, that every countrey should use such Ceremonies, as they shall think best to the letting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition : And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly, in divers Countreys.

¶ The Table and Kalendar expressing
the order of the Psalmes, to be said at Mor-
ning and Euening prayer thorowout
the yeere, except certaine proper
Feasts, as the Rules following
more plainly declare.



He psalter shalbe read thorow
once every moneth And be-
cause that some moneths be
longer then some other be,
it is thought good to make
them *even* by this means. To
euery moneth shall bee appointed (as concer-
ning this purpose) iust thirtie dayes.

And because Ianuary and March haue one
day aboue the said number, & February which
is placed betweene both, hath onely xxviij.
dayes: February shall borrow of either of the
Moneths of Ianuary and March one day: and
to the Psalter which shall be read in February,
must begin at the last day of Ianuary, and end
the first day of March.

And whereas May, Iuly, August, October
and December haue xxxi. dayes apiece: it is
ordered that the Psalmes shall bee read the last
day of the said Moneths, which were read the
day before, so that the Psalter may beginne a-
gaine the first day of the next Moneth ensuing.

Now to know what Psalmes shall bee read
euery day, looke in the Kalendar the number

that is appointed for the Psalmes, and then
finde the same number in the Table placed at
the end of the Kalender for that purpose: and
vpon that number you shall see what Psalmes
shall be said at Morning and Euening Prayer.

And where the Cxix. Psalm is diuided into
xxii. portions, and is ouer long to bee read at
one time: it is so ordered, that at one time shall
not be read aboue foure or fve of the said por-
tions, as you shall perceiue to bee noted in the
said Table.

And here is also to be noted, that in the said
Table, and in all other parts of the Seruice,
where any Psalmes are appointed, the number
is expressed after the great English Bible, which
from the ninth Psalm, vnto the Cxlviii.
Psalm, following the diuision of the Hebrews,
doth vary in numbers from the common Latine
Translation.

¶ The

¶ The order how the rest of the holy
Scriptures (beside the Psalmes) is
appointed to be read.

THe old Testament is appointed for
the first Lessons at Morning and
Euening prayer, and shall bee read
through euery yeere once, except
certaine Bookes and Chapters which bee least
edifying, and might best be spared, and there-
fore be left vntread.

The New Testament is appointed for the
second lessons at Morning and Euening pray-
er, and shall be read ouer orderly euery yeere
thrice: besides the Epistles and Gospels, ex-
cept the Revelation, out of which there bee
onely certaine Lessons appointed vpon diuers
proper Feasts.

And to know what Lessons shall bee read
euery day, Finde the day of the moneth in the
Kalender following, and there yee shall per-
ceiue the Bookes and Chapters that shall be
read for the Lessons both at Morning and
Euening prayer.

And here is to be noted that whensoever
there be any proper Psalmes or Lessons ap-
pointed for the Sundayes or for any Feast,
moueable, or vnmoueable: then the Psalmes
and Lessons appointed in the Kalender shall
be omitted for that time.

Yee must note also, that the Collect, Epistle and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Psalmes and lessons which serue for the 23. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Olde Testament appointed in the Table seruing to that purpose.

Also, wheresoeuer the beginning of any Lesson, Epistle or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoeuer is not expressed how farre shall be read, there shall ye read to the end of the Chapter.

Item, so often as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at verse 18. *Now the birth of Iesus Christ, &c.* And the third Chapter of Saint Lukes Gospel shall bee read vnto the middle of verse xxiii.

*Being as was supposed the
sonne of Ioseph,
&c.*

PROPER

**Proper Lessons to bee read for
the first lessons both at Morning
and Evening prayer, on the Sundayes
throughout the year, and for some
also the second Lessons.**

<i>Sundayes of Advent.</i>	<i>I Mattens.</i>	<i>I Evensong.</i>
The first.	Isaiah i.	Isaiah ii.
ii.	v.	xxliii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
<i>Sundayes after Christmas.</i>		
The first.	Isaiah xxxvii.	Isaiah xxviii.
ii.	xli.	xliii.
<i>Sundayes after the Epiphany.</i>		
The first.	Isa. xliiii.	Isaiah xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiii.
<i>Septuagesima.</i>	Genesis i.	Genesis ii.
<i>Sexagesima.</i>	iii.	vi.
<i>Quinquagesima.</i>	ix.	xii.
<i>I Lent.</i>		
First Sunday.	Genesis xix.	Gen. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.

PROPER LESSONS

	¶ <i>Mattens.</i>	¶ <i>Evensong.</i>
iiii.	Genesis 43.	Genesis 45.
v.	Exodus 3.	Exodus 5.
vi.	ix.	x.
<i>Easter day.</i>		
i. Lesson.	Exodus 13.	Exodus 14.
ii. Lesson.	Rom. 6.	Acts 2.

¶ *Sundayes after Easter.*

	¶ <i>Mattens.</i>	¶ <i>Evensong.</i>
The first.	Numbers 16.	Numbers 22.
ii.	xxiii.	xxv.
iii.	Deuteron. 4.	Deuteron. 5.
iiii.	vi.	vii.
v.	viii.	ix.
<i>Sunday after Ascension day</i>	Deuteron. 12.	Deuteron. 13.
<i>Whitsunday.</i>		
i. Lesson.	Deuteron. 16.	Wisdom 1.
ii. Lesson.	Acts 10. Then Peter opened his mouth, &c. vii. month, &c.	Acts 19. It fortold, After these.
<i>Trinity Sunday.</i>		
i. Lesson.	Genesis 18.	Iosuah 1.
ii. Lesson.	Math. 2.	

¶ *Sundayes after Trinity.*

	¶ <i>Mattens.</i>	¶ <i>Evensong.</i>
First Sunday.	Iosuah 10.	Iosuah 23.
ii.	Iudges 4.	Iudges 5.
iii.	1. Samuel 2.	1. Samuel 3.

PROPER LESSONS.

	<i>g Mattens.</i>	<i>g Euenfong.</i>
liij	i. Sam. xii.	i. Sam. xii.
v	xv.	xvii
vi	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiii
viii	i. King. xiii.	i. Kings xvii
ix	xviii.	xix
x	xxi	xxii
xi	ii. King. v.	ii. Kings ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Ieremie v.	Ieremie xxii
xv	xxxv	xxxvi
xvi	Ezech ii.	Ezech xiii.
xvii	xvi	xviii
xviii	xx	xxiii
xix	Daniel iii.	Daniel vi.
xx	Ioel ii.	Mich. vi.
xxi	Abac ii.	Prouerbs i.
xxii	Prouerb. ii.	iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

LESSONS proper for holy dayes.

	<i>g Mattens.</i>	<i>g Euenfong.</i>
S. Andrew.	Prouer. xx.	Prouerb. xxi.
S. Tho. Apoll	xxiii	xxiii
	C 4	

PROPER LESSONS.

<i>Nat. of Christ.</i>	<i>Massens</i>	<i>Even song.</i>
i. Lesson.	Isaiah ix.	Isaiah 7. God spake once again to Ahaz &c.
ii. Lesson.	Luke ii. unto And unto men good will.	Titus 3. The kindness and love, &c.
<i>S. Steven.</i>		
i. Lesson.	Proverbs 28.	Eccle. 4.
ii. Lesson.	Acts 6. and 7 Steven full of fasth &c. unto And when xl. years, &c.	Acts 7. And when xl. years were, &c. unto Steven full of the holy, &c.
<i>S. John.</i>		
i. Lesson.	Eccle. v.	Eccle. 6.
ii. Lesson.	Apocal. 1. Jerem. 31 unto Moreover I heard Ephraim.	Apoc. 22. Wild. .
<i>Innocents day.</i>		
<i>Circumcision.</i>		
i. Lesson.	Genesis 17.	Deut. 10. And now Israel, un- to the end.
ii. Lesson.	Rom. ii.	Coloss. 7.
<i>Epiphany.</i>		
i. Lesson.	Isaiah 40.	Isaiah 49.
ii Lesson.	Luk. 3 unto So that he was sup- posed to be the son of Joseph.	John 2. unto After this he went to Caper- natum.

PROPER LESSONS.

	Masses.	Evangel.
Conversion of S. Paul. i. Lesson. ii. Lesson.	Wisdom 5. Acts 22. unto They heard him.	Wisdom 6. Acts 26.
Purification of Mary. S. Mathias. Annunciation of Mary.	Wisdom 9. Wisdom 19. Eccle. 2.	Wisdom 12. Eccle. 1. Eccle. 3.
Wednesday be- fore Easter. Thursday before Easter. Good Friday. Easter Even.	Hoseah 13. Daniel 9. Genesis 22. Zacharie 9.	Hoseah 14. Jerem. 31. Isaiah 53. Exod. 13.
Monday in Ea- ster week. i. Lesson. ii. Lesson.	Exod. 16. Matth. 28.	Exod. 17. Acts 3.
Tuesday in Ea- ster week. i. Lesson. ii. Lesson.	Exod. 10. Luke 24. unto And behold, two of them.	Exod. 33. 1. Cor. 15.

PROPER LESSONS.

<p><i>Saint Mark.</i> <i>Phil. & Iacob.</i> <i>Ascension day.</i> <i>Munday in</i> <i>Whitsun week.</i> i. Lesson.</p>	<p>¶ <i>Matth.</i> Ecclus. 4. vii. Deuteron. 10. Gene. 11. vnto These are the generations of Sem.</p>	<p>¶ <i>Euen song.</i> Ecclus. 5. ix. 2. Kings 1.</p>
<p>ii. Lesson. <i>Tuesday in</i> <i>Whitsun week.</i> <i>S. Barnabe.</i> i. Lesson. ii. Lesson.</p>	<p>1. Cor. 12. 1. Sam. 19. Da- uid came to Sa- muel, &c. Ecclus. 0. Acts 14.</p>	<p>Num. 11. Ga- ther vnto me, &c. vnto Mo- ses and the el- ders. Deuteron. 30.</p>
<p><i>S. Iohn Baptist.</i> i. Lesson. ii. Lesson.</p>	<p>Malachi 3. Matth. 13.</p>	<p>Ecclus. 12. Acts 15. vnto, After certain dayes. Malachi 4. Matth. 14. vn- to, When Iesus heard.</p>
<p><i>Saint Peter.</i> i. Lesson. ii. Lesson.</p>	<p>Ecclus 15. Acts 3.</p>	<p>Ecclus. 19. Acts 4.</p>
<p><i>S. Iames.</i> <i>S. Bartholomew</i> <i>S. Matthew.</i> <i>S. Michael.</i> <i>S. Luke.</i></p>	<p>Ecclus. 21. Ecclus. 25. xxxv. xxxix. li.</p>	<p>Ecclus. 22. xxix. xxxviii. xliiii. Job 1.</p>

PROPER LESSONS.

<i>Simon & Jude.</i>	<i>¶ Mattens.</i> Iob 24.25.	<i>¶ Euen song.</i> Iob 42.
<i>All Saints.</i>		
i. Lesson.	Wild. 3. vnto, Blessed is rather the &c.	Wisdom 5. vnto, His Ier- lousie also.
ii. Lesson.	Heb. 11. 13. Saints by faith, vnto, If ye en- dure chaste- ning.	Apoc. 19. vnto And I saw an angell stand.

¶ Proper Psalmes on cer- taine dayes.

	<i>¶ Mattens.</i> Psalme 19. xlv. lxxxv.	<i>¶ Euen song</i> Psalme 89. cx cxxxii.
<i>Christmas day.</i>		
	ii. lvii. cxl.	cxiii. cxiiii. cxviii.
<i>Easter day.</i>		
	viii. xv. xxi.	xxiiii. lxviii. cviii.
<i>Ascension day.</i>		
	xlviii. lxvii.	ciii. cxlv.
<i>Whitsunday.</i>		

**¶ The Table or order for the Psalmes
to bee said at Morning and
Evening prayer.**

	Morning prayer.	Evening prayer.
1	1, 2, 3, 4, 5.	6, 7, 8.
2	9, 10, 11.	12, 13, 14.
3	15, 16, 17.	18.
4	19, 20, 21.	22, 23.
5	24, 25, 26.	27, 28, 29.
6	30, 31.	32, 33, 34.
7	35, 36.	37.
8	38, 39, 40.	41, 42, 43.
9	44, 45, 46.	47, 48, 49.
10	50, 51, 52.	53, 54, 55.
11	56, 57, 58.	59, 60, 61.
12	62, 63, 64.	65, 66, 67.
13	68.	69, 70.
14	71, 72.	73, 74.
15	75, 76, 77.	78.
16	79, 80, 81.	82, 83, 84, 85.
17	86, 87, 88.	89.
18	90, 91, 92.	93, 94.
19	95, 96, 97.	98, 99, 100, 101.
20	102, 103.	104.
21	105.	106.
22	107.	108, 109.
23	110, 111, 112, 113.	114, 115.
24	116, 117, 118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5.	Inde 4.
27	120, 121, 122, 123, 124, 125.	126, 127, 128, 129, 130, 131.
28	132, 133, 134, 135.	136, 137, 138.
29	139, 140, 141.	142, 143.
30	144, 145, 146.	147, 148, 149, 150.

¶ An Almanack for xxvj. yeeres.

Adiunct Sunday.	Easter day.	Shrove Sun- day.	Dominicall letter.	The Golden number.	The year of our Lord.
1. Decem.	21. April	3. March	F	8	1622
30. Nou.	13	23. Febr.	E	9	1623
28	28. Mar.	8	C D	10	1624
27	17. April	27	B	11	1625
0. Dec.	9. April.	19	A	12	1626
2	25. Mar.	4	G	13	1627
30. Nou.	13. April	24	F F	14	1628
29	5	15	D	15	1629
28	28. Mar.	7	G	16	1630
27	10. April	20	B	17	1631
2. Dec.	1	12	A G	18	1632
1	21	3. March	F	19	1633
30. Nou.	6	16. Febr.	E	1	1634
29	29. Mar.	8	D	2	1635
27	17. April	28	C B	3	1636
3. Dec.	9	19	A	4	1637
2	25. Mar.	4	G	5	1638
1	14. April	24	F	6	1639
29. Nou.	5	16	E D	7	1640
28	25	7. March	C	8	1641
27	10	20. Febr.	B	9	1642
3. Dec.	2	12	A	10	1643
1	21	3. March.	G F	11	1644
30. Nou.	6	16. Febr.	E	12	1645
29	29. Mar.	8	D	13	1646
28	28. April	28	C	14	1647
3. Dec.	2	13	B A	15	1648

25

To finde Easter for ever.

Prime

	A	B	C	D	E	F	G
1	Apr. 9	10	11	12	6	7	8
2	Mar. 26	27	28	29	30	31	Ap. 1
3	Apr. 16	17	18	19	20	21	22
4	Apr. 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	30	31	Ap. 1
6	Apr. 16	17	18	19	20	21	22
7	Apr. 2	3	4	5	6	Ma. 31	Ap. 1
8	Apr. 23	24	25	26	27	28	29
9	April 9	10	11	12	13	14	15
10	April 23	Ma. 28	29	30	31	Ap. 1	2
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	12	13	14	15
13	Mar. 26	27	28	29	30	31	Ap. 1
14	Apr. 16	17	18	19	20	21	22
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	29	30	31	Ap. 1
17	Apr. 16	17	18	19	20	21	22
18	Apr. 2	3	4	5	6	7	8
19	Apr. 23	24	25	26	27	28	29

¶ When ye haue found the Sunday letter in the vppermost line, guide your eye downward from the same, til ye come right ouer against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

January hath xxxj. dayes.

Sunne riseth at 8. of the clocke, & 4. minutes.

Sunne setteth at 3. of the clocke, and 5 6. min.

		Morning prayer.		Evening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	A	Gen. 17	Rom. 2.	Deut. 10	Colos. 2.
2	b	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
3	c	iiij	ii	iii	ii
4	d	v	iii	vj	iii
5	e	vii	iiii	vij	iiii
6	f	Esa. 40.	Luke 3.	Esa. 49.	Iohn 3.
7	g	Gen. 9.	Matth. 5.	Gen. 12.	Rom. 5.
8	A	Lucian.	xij	xij	vi
9	b	xv	xv	xvi	vii
10	c	xvii	xviii	xviii	vij
11	d	xix	ix	ix	ix
12	e	xxi	x	xxii	x
13	f	xxiii	xi	xxiii	xi
14	g	xxv	xii	xxvj	xii
15	A	xxvii	xiii	xxvii	xiii
16	b	xxix	xiiii	xxix	xiiii
17	c	xxxi	xv	xxxii	xv
18	d	xxxiii	xvi	xxxiii	xvj
19	e	xxxv	xvii	xxxvii	1. Cor. 2.
20	f	xxxviii	xviii	xxxix	ii
21	g	Agnes.	xix	xli	iii
22	A	Vincent.	xx	xlii	iiii
23	b	xliiij	xxi	xlv	v
24	c	xlvj	xxii	xlvii	vi
25	d	Con. of Paul.	Wisd. 5.	Acts 22.	Wisd. 6.
26	e	Gen. 48.	Matt. 23.	Gen. 49.	1. Cor. 7
27	f	Exod. 1.	Exod. 1.	Exod. 1.	viii
28	g	xxv	iii	iv	ix
29	A	xxvi	v	x	x
30	b	xvii	xviii	xii	xi
31	c	ix	xxviii	x	xii

¶ February hath xxviij. dayes.

Sunne riseth at 7. of the clock. and 14. min.

Sunne setteth at 4. of the clock, and 46. min.

			Morning prayer.		Evening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	<i>Faß.</i>	Exod. 11	Mark 1	Exod. 12	1. Cor. 13
2	e	<i>Parish. of Ma.</i>	Wild. 9.	ii	Wild. 12	xiii
3	f	<i>Blasij.</i>	Exod. 13	iii	Exod. 14	xv
4	g		xv	iiii	xvi	xvi
5	A	<i>Agathe.</i>	xvii	v	xviii	2. Cor. 1
6	b		xix	vi	xx	ii
7	c		xxi	vii	xxii	iii
8	d		xxiii	viii	xxiiii	iiii
9	e		xxv	ix	xxv	v
10	f		xxvii	x	Levit. 18	vi
11	g	<i>Solin Piscib.</i>	Levit. 19	xi	xx	vii
12	A		xxvj	xii	Num. 11.	viii
13	b		Num. 12	xiii	xxi	ix
14	c	<i>Valentine.</i>	xxiii	xiiii	xxv	x
15	d		xvii	xv	xx	xi
16	e		xxi	xvi	xxii	xii
17	f		xxiii	Luk. d. 1	xxiiii	xiii
18	g		xxv	d. 1.	xxvii	Galat. 1.
19	A		xxix	ii	xxxi	ii
20	b		xxxii	iii	xxxv	iii
21	c		xxxvi	iiii	Deut. 1.	iiii
22	d		Deut. 2.	v	iii	v
23	e	<i>Faß.</i>	iiii	vj	v	vi
24	f	<i>S. Mattheus.</i>	Wild. 19	vii	Eccles. 1	Ephes. 1
25	g		Deut. 6	viii	Deut. 7.	ii
26	A		viii	ix	ix	iii
27	b		x	x	xi	iiii
28	c		xii	xiii	xv	v

¶ March hath xxxj. dayes.

Sunne riseth at 6. of the clock, and 13. min.

Sunne setteth at 5. of the clock, and 42. min.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	David.	Deut. 16.	Deut. 17.	Eph. 6.
2	e	Cedde.	xviii	xix	Phil. 1.
3	f		xx	xxi	ii
4	g		xxii	xxiii	iii
5	A		xxv	xxvi	iiii
6	b	Perpetue.	xxvii	xxviii	Col. 1.
7	c		xxix	xxx	ii
8	d		xxxi	xxxii	iii
9	e		xxxiii	xxxiiii	iiii
10	f		Ios. 1.	Ios. 2.	1. Thes. 1.
11	g	Equinoctium.	iii	iiii	ii
12	A	Gregorie.	v	vi	iii
13	b	Sol in Aries.	vii	viii	iiii
14	c		ix	x	v
15	d		xiii	xiiii	2. Thes. 1.
16	e		Iudg. 1.	Iudg. 2.	ii
17	f		iii	iiii	iii
18	g	Edward.	v	vi	1. Tim. 1.
19	A		vii	viii	iiii
20	b		ix	x	ii
21	c	Benedict.	xi	xii	v
22	d		xiii	xiiii	vi
23	e		xv	xvi	2. Tim. 1.
24	f	FaR.	xvii	xviii	ii
25	g	An. of Mary.	Eccle. 1.	Eccle. 3.	iii
26	A		Iudg. 19.	Iudg. 20.	iiii
27	b	Im. reg. Carol.	21	Ruth. 1.	Titus. 1.
28	c		Ruth. 2.	iii	iiii
29	d		iiii	1. Sam. 1	Philem.
30	e		1. Sam. 2	xvii	Heb. 1
31	f		iiii	xviii	ii

¶ April hath xxx, dayes.

Sunne riseth at 5. of the clocke, and 15. min.

Sun setteth at 6. of the clocke, and 45. min.

		Morning prayer.		Euening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
		1. Sam. 6.	Iohn. 19.	1. Sam. 7.	Heb. 3.
1	g				
2	A	viij	xx	ix	iiij
3	b	x	xxj	xj	v
4	c	xiij	Acts. 1.	xiiij	viij
5	d	xiiij	ij	xv	vij
6	e	xvij	iiij	xvij	viiiij
7	f	xviij	iiij	xix	ix
8	g	xx	v	xxj	x
9	A	xxij	vj	xxiiij	xj
10	b	xxiiij	vij	xxv	xiiij
11	c	xxvj	viiij	xxviij	xiiij
12	d	xxviij	ix	xxix	James 1.
13	e	xxx	x	xxxj	ij
14	f	1. Sam. 1.	xj	2. Sam. 2.	iiij
15	g	iiij	xiiij	iiij	iiij
16	A	v	xliij	vj	v
17	b	vij	xliij	viiij	1. Pet. 1.
18	c	ix	xv	x	ij
19	d	xj	xvj	xij	iiij
20	e	xiiij	xviij	xiiij	iiij
21	f	xv	xviij	xvj	v
22	g	xviij	xix	xviij	2. Pet. 1.
23	A	xix	xx	xx	ij
24	b	xxj	xxj	xxj	iiij
25	c	Mark 8. 1.	xxij	Eccle. 5.	1. John 1
26	d	2. Kin. 9.	xxiiij	2. Kin. 24	ij
27	e	1. King. 1	xxiiij	1. Kin. 2.	iiij
28	f	ij	xv	iiij	iiij
29	g	v	xxvj	vj	v
30	A	vij	xxviij	viiij	2. 3. John

¶ May hath xxxj. dayes.

Summer riseth at 4. of the clock, and 30. min.

Sunne setteth at 7. of the clock, and 24. min.

		Morning prayer.		Evening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	b	Phil & Jas.	Eccle. 7.	Acts 3.	Inde.
2	c	Invention of the crosse.	1. King. 9.	1. Kin. 10.	Rom. 1.
3	d		xi	xij	ij
4	e		xiii	xiiij	iii
5	f		xv	xv	iiii
6	g	John Huang.	xvii	xviij	v
7	A		xix	xv	vi
8	b		xxi	xviij	vii
9	c		2. King. 1.	viiij	viii
10	d		iii	ix	ix
11	e		v	x	x
12	f	Sol'm Gen.	vii	xiiij	xi
13	g		ix	x	xii
14	A		xj	xii	xiiij
15	b		xiiij	xiiij	xvi
16	c		15	xv	xv
17	d		xvii	xviij	xvi
18	e	Dunstan.	xix	xx	1. Cor. 1.
19	f		xxj	xxii	ij
20	g		xxiiij	xxiiij	iii
21	A		xv	1. Efd. 2.	iiii
22	b		1. Efd. 3.	xx	v
23	c		v	xxi	vj
24	d		vii	xxii	vii
25	e		1. Efd. 1.	xxiiij	viii
26	f	Augustine.	iiij	xxv	ix
27	g		vj	xxvi	x
28	A		ix	xxvii	xi
29	b		xiiij	xxviii	xii
30	c		Hebr. 2.	xxviii	xiii
31	d		liij	Mark 1.	xiiii

¶ Iune hath xxx. dayes.

Sunne riseth at 3. of the clock, and 34. min.
Sunne setteth at 8. of the clock, and 26. min.

		Morning prayer		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	e	Hest. 6.	Marke 2	Hest. 7.	1. Cor. 15
2	f	viii	iii	ix	xvi
3	g	Nichomede.	Iob 1.	Iob 2.	2. Cor. 1
4	A	iii	v	iiii	ii
5	b	Boniface.	v	vi	iii
6	c	vii	vii	viii	iiii
7	d	ix	viii	x	v
8	e	xi	ix	xii	vi
9	f	xiii	x	xiiii	vii
10	g	xv	xi	xvi	viii
11	A	Barnab. Apo.	Eccle. 10	Eccle. 12	Act. 15
12	b	Sol in Cane.	Iob 17. 18	Iob 19.	1. Cor. 9
13	c	Sol p. a. st. v.	xx	xxi	x
14	d		xxii	xxiii	xi
15	e		24. 25	xv	xii
16	f		xxviii	xvi	xiii
17	g		xxx	Luke 1.	Gal. 1.
18	A		xxxii	ii	ii
19	b		xxxiii	iii	iii
20	c	Edward.	xxxvi	iiii	iiii
21	d		xxxviii	v	v
22	e		xl	vi	vi
23	f	Fast.	xlvi	vii	Pro. 1. Eph. 1.
24	g	John Bapt.	Mal. 3.	March. 3.	Mal. 4. Matt. 14
25	A		Prov. 2.	Luke 8.	Prov. 3. Eph. 2.
26	b		iiii	ix	v
27	c		vi	x	vii
28	d	Fast.	viii	xi	ix
29	e	Peter Apost.	Eccle. 15	Act. 3	Eccle. 19 Ephe. 6.
30	f		Prov. 10	Luke 12	Prov. 11.

¶ Iuly hath xxxj. dayes.

Sunne riseth at 4. of the clock, and 34. min.

Sunne setteth at 7. of the clock, and 26. min.

		Morning prayer.		Evening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	g	Visita. of Ma.	Prou. 12	Luke 13	Philip. 1
2	A	xiiii	xiiii	xv	ii
3	b	Martin.	xvi	xvij	iii
4	c	xviii	xvi	xix	iiii
5	d	xx	xvij	xxi	Colos. 1.
6	e	xxii	xviii	xxiii	ii
7	f	xxiii	xix	xxv	iii
8	g	xxvi	xx	xxviii	iiii
9	A	xxviii	xxi	xxix	1. Thes. 1
10	b	xxxi	xxii	Eccles. 1	ii
11	c	Eccles. 2	xxiii	iii	iii
12	d	Solin Leo.	xxiiii	v	iiii
13	e	vj	Iohn 1.	vii	v
14	f	vij	ii	ix	2. Thes. 1
15	g	Swithune.	iii	xi	ii
16	A	xii	iiii	Ierem. 1.	iii
17	b	Ierem. 2.	v	iii	4. Tim. 1
18	c	iiii	vj	v	ii. Tim.
19	d	vj	vij	vii	iiii
20	e	Margarer.	viii	ix	v
21	f	x	ix	xi	vj
22	g	Magdalen.	x	xiii	2. Tim. 1
23	A	xiiii	xi	xv	ii
24	b	Faſt.	xii	xvij	iii
25	c	James Apoſt.	xiii	Eccle. 29	iiii
26	d	Anne.	Iere. 18	Iere. 19	Titus 1.
27	e	xx	xv	21	ii. Tim.
28	f	xxii	xvi	23	Philom.
29	g	xxiiii	xvii	25	Hebr. 1
30	A	xxvi	xviii	27	ii
31	b	xxviii	xix	29	iii

¶ August hath xxxj. dayes.

Sunne riseth at 4. of the clock, and 35. min.

Sunne setteth at 7. of the clock, and 26. min.

		Morning prayer.		Enening prayer	
		1. Lesson.	2. Lesson	1. Lesson	2. Lesson
1	c	Lammas	Iere. 30	Iere. 31.	Heb. 4.
2	d		xxxij	xxxiii	v
3	e		xxxiiij	xxxv	vi
4	f		xxxvj	xxxvii	vii
5	g		xxxviii	xxxix	viii
6	A	Transfigur.	xl	xli	ix
7	b	Name of	xlii	xliii	x
8	c	Icius.	xliiii	xlv. 46.	xi
9	d		xlvii	xlviii	xii
10	e	Laurence.	xlvi	l	xiii
11	f		li	lii	James 1.
12	g	Solin Virg.	Lamen.	Lam. 2.	ii
13	A		iii	iii	iii
14	b		iv	Ezek. 2.	iiii
15	c		Eze. 3.	vi	v
16	d		vii	xiii	1. Pet. 1.
17	e		xiiii	xviii	ii
18	f		xxiii	xxiiii	iii
19	g		Dan. 1.	Dan. 2.	iiii
20	A		iii	iii	v
21	b		v	vi	2. Pet. 1
22	c		vii	viii	ii
23	d	Faſt.	ix	xxi	iii
24	e	Barth. Apoſt	Eccl. 25.	Eccl. 26	1. Ioh. 1.
25	f	Dog dayes	Dan. 11.	Dan. 12.	ii
26	g	end.	¶	Prou. 30	iii
27	A		Off. 1.	Off. 2. 3.	iiii
28	b	Auguſtine.	iii	v. vi	v
29	c	Beſeal. of	vi	xxvii	2. 3. Ioh.
30	d	Iohn,	ix	xxviii	x
31	e		xi	Matth. 1.	Rem 1.

¶ Note that the 13. of Daniel, touching the Hiſtory of Suſanna is to be read vnto theſe words, *And king Aſtiages. &c.*

¶ September hath xxx. dayes.

Sunne riseth at 5. of the clock, and 36. min.

Sunne setteth at 6. of the clock, and 24. min.

		Morning prayer.		Evening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	f	Gyles.	Ofc. 13.	Ofc. 14.	Rom. 3.
2	g		Isa. 1.	Isa. 2.	Isa. 1.
3	A		Isa. 1.	Amos. 1.	Isa. 1.
4	b		Amos. 2.	v	v
5	c		Isa. 1.	v	v
6	d	Enurcus bish.	v	v	v
7	e		Isa. 1.	v	v
8	f	Nativity of Marie.	Abdi. 1.	Isa. 1.	Isa. 1.
9	g		Isa. 2. 3.	Isa. 1.	Isa. 1.
10	A	Sol in Libra.	Mich. 1.	Mich. 2.	Mich. 2.
11	b		Isa. 1.	Isa. 1.	Isa. 1.
12	c	Holy crosse.	v	v	v
13	d		v	Nah. 1.	Nah. 1.
14	e	Aquinoſtin.	Nah. 1.	Isa. 1.	Isa. 1.
15	f		Abac. 1.	Abac. 2.	Abac. 2.
16	g	Autumale.	Isa. 1.	Soph. 1.	f. Cor. 1.
17	A		Soph. 2.	Isa. 1.	Isa. 1.
18	b	Lambert.	Agge. 1.	Agge. 2.	Agge. 2.
19	c		Zach. 1.	Zach. 2. 3.	Zach. 2. 3.
20	d	Faſt.	Isa. 1.	Isa. 1.	Isa. 1.
21	e		Isa. 1.	Isa. 1.	Isa. 1.
22	f	S. Maſſow.	Eccle. 35.	Eccle. 3. 8.	Eccle. 3. 8.
23	g		Zach. 7.	Zach. 7.	Zach. 7.
24	A	Ciprian.	Isa. 1.	Isa. 1.	Isa. 1.
25	b		Isa. 1.	Isa. 1.	Isa. 1.
26	c	S. Michael.	Mal. 1.	Mal. 2.	Mal. 2.
27	d		Isa. 1.	Isa. 1.	Isa. 1.
28	e	Hierome.	Tob. 1.	Tob. 2.	Tob. 2.
29	f		Eccle. 39.	Eccle. 44.	Eccle. 44.
30	g		Tob. 3.	Tob. 4.	Tob. 4.

¶ October hath xxxj. dayes.

Sunne riseth at 6. of the clock, and 35. min.

Sunne setteth at 5. of the clock, and 25. min.

		Morning prayer.	Evening prayer.
		1. Lesson 2. Lesson.	1. Lesson 2. Lesson
		¶ Marke 4	Tob. 6. 1. Cor. 16
1	A Remige.	Tob. 7.	viii 2 Cor. 1.
2	b	ix	x
3	c	xi	xii
4	d	xiii	xiiii
5	e	xv	xvi
6	f Faith.	Iudeth 1	Iudeth 3
7	g	iii	vi
8	A Dennis.	v	viii
9	b	vii	x
10	c	ix	xii
11	d	xi	xiiii
12	e Sol in Scorp.	xiii	xvi
13	f Edward.	xv	xviii
14	g	Wisd. 1.	Wisd. 2.
15	A	iii	Gal. 1.
16	b	v	ii
17	c Etheldred.	vii	iiii
18	d Luke Euang.	ix	vi
19	e	xi	viii
20	f	xiii	x
21	g	xv	xii
22	A	xvii	xiiii
23	b	xix	xvi
24	c	xxi	xviii
25	d Crispine.	xxiii	xx
26	e	xxv	xxii
27	f Fast.	xxvii	xxiiii
28	g Simon & Iude	xxix	xxvi
29	A	xxxi	xxviii
30	b	xxxiii	xxx
31	c Fast.	xxxv	xxxii

¶ Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto the fowards, These be the heads.

¶ November hath xxx. dayes.

Sunne riseth at 7. of the clock, and 34. min.
Sunne setteth at 4. of the clock, and 26. min.

		Morning prayer.		Euening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	d	All Saints	Wisd. 3.	Wisd. 5.	Apoc. 19
2	e		Eccl. 14	Eccl. 15	Colos. 2.
3	f		xvi	xvii	iii
4	g		xviii	xx	iiii
5	A	Papiss Com.	xx	xxi	1. The. 1.
6	b	Leonard.	xxii	xxii	ii
7	c		xxiii	xxv	iii
8	d		xxvii	xxviii	iiii
9	e		xxix	John 1.	v
10	f		xxxi	ii	xxxi
11	g	S. Martin.	xxxiii	iii	2. The. 1.
12	A	Solin Sagit.	xxxv	iiii	iii
13	b	Brice.	xxxvii	v	1. Tim. 1.
14	c		xxxix	vi	xl
15	d	Machute.	xli	vii	xlii
16	e		xliii	viii	xliiii
17	f	Hugh Bishop	xliv	ix	v
18	g		xlvi	x	xlviii
19	A		xliv	xi	1
20	b	Edmund K.	li	xii	Baruc. 1.
21	c		Baruc. 2	xiii	iii
22	d	Cicellie.	iiii	xiiii	v
23	e	Clement.	vi	xv	Titus 1
24	f		Eph. 2.	xvi	Philem.
25	g		iii	xvii	Hebr. 1.
26	A	Katherine.	vi	xviii	vii
27	b		viii	xix	ix
28	c		x	xx	xi
29	d	Fast.	xii	xxi	xiii
30	e	Andrew Ap.	Prov. 20.	Aqs. 1.	Pro. 21.

¶ Note that § beginning of the 26. Ch. of Eccl. (wiso) But when one is, & c. must be read with the 25. Chapter.

¶ Note that § 46. of Ecc. isto be read, (wiso) After this, & c.

9 December hath xxxj. dayes.

Sunne riseth at 7. of the clock, and 12. min.

Sunne setteth at 4. of the clock, and 48. min.

		Morning prayer.		Evening prayer.	
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	f	Esa. 14.	Acts 2.	Esa. 15.	Heb. 7.
2	g	xvi	iii	xvii	viii
3	A	xviii	iiii	xix	ix
4	b	xx. xxi	v	xxii	x
5	c	xxiii	vi	xxiiii	xi
6	d	Nicholas.	di. vii	xxvi	xii
7	e	xxvii	di. viii	xxviii	xiii
8	f	Concept. of	xxix	xxx	James 1
9	g	Mary.	xxxi	xxxii	ii
10	A	xxxi	x	xxxiiii	iii
11	b	xxxi	xi	xxxvi	iiii
12	c	Solin Capr.	xxxvii	xxxviii	v
13	d	Lucie.	xxxix	xl	1. Pet. 1.
14	e	xl	xlii	xlii	ii
15	f	xl	xliii	xliiii	iii
16	g	O sapientia.	xl	xli	iiii
17	A	xlvi	xlvii	xlviii	v
18	b	xlvi	xlviii	i	1. Pet. 2.
19	c	li	xix	ii	ii
20	d	FaR.	liii	liii	iii
21	e	Tho. Apost.	Prou. 23.	Pro. 24.	1. Ioh. 1.
22	f	Esa. 50.	xxii	Esa. 56.	ii
23	g	liii	xxiii	lviii	iii
24	A	FaR.	liii	lx	iiii
25	b	Christmas.	Esa. 9.	Luke 2.	Esa. 7.
26	c	S. Steuen.	Prou. 28.	Acts 6. 7	Eccle. 4.
27	d	S. Iohn.	Eccle. 5.	Apoc. 1.	Eccle. 6.
28	e	Innocent.	Iere. 31.	Acts 25.	Wild. 1.
29	f	liii	xxvi	Esa. 62.	1. Ioh. 5.
30	g	liii	xxvii	lxiii	2. Iohn.
31		Siluester.	lxv	lxvi	Iode.

¶ These to be obserued for holy dayes, and none other.

That is to say, All Sundayes in the year.

The dayes of the feasts of the Circumcision of our Lord Iesus Christ.

Of the Epiphanie.

Of the purification of the blessed Virgin.

Of Saint Matthias the Apostle.

Of the Annunciatio of the blessed Virgin.

Of Saint Marke the Euangelist.

Of Saint Phillip & Iacob the Apostles.

Of the Ascensio of our Lord Iesus Christ.

Of the natiuitie of Saint Iohn Baptist.

Of Saint Peter the Apostle.

Of Saint James the Apostle.

Of Saint Bartholomew the Apostle.

Of Saint Matthew the Apostle.

Of Saint Michael the Archangel.

Of Saint Luke the Euangelist.

Of Saint Simon & Iude the Apostles.

Of all Saints.

Of Saint Andrew the Apostle.

Of Saint Thomas the Apostle.

Of the Natiuitie of our Lord.

Of Saint Steuen the Martyr.

Of Saint Iohn the Euangelist.

Of the holy Innocents.

Sunday

Sunday and Tuesday in Easter week,
Sunday & Tuesday in Whitsun-week.

¶ A rule to know when the Terme
beginneth and endeth.

Eight dayes before any Terme begin,
The exchequer is open, you may go in
Trinitie Terme onely except,
Which is but 4. dayes before open kept.

Hilary Terme beginneth the xxiij. day
of January (if it be not Sunday: If it be
Sunday, then the next day after) and en-
deth the xij. of February.

Easter Terme beginneth xvij. daies af-
ter Easter day, and endeth four dayes af-
ter the Ascension day.

Trinitie Terme beginneth the next day
after Corpus Christi day, and endeth the
Wednesday fortnight after.

Michaelmas Terme beginneth the ix.
day of October, if it be not Sunday; and
endeth the xxvij. day of November.

¶ THE

The order where Morning and

Evening prayer shal be used and sayd.

THe Morning and evening prayer shal be used in the accustomed place of the Church, Chappell, or Chancell, except it shall be otherwise determined by the Ordinarie of the place. And the Chancels shall remaine as they have done in times past.

And here is to be noted, that the Minister, at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King Edward the sixt, according to the Act of Parliament, set forth in the beginning of this book.

¶ An order for Morning prayer daily throughout the yeere.

AT the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow, and then he shall say that which is written after the said sentences.



What time soever a sinner
doeth repent him of his sinne
from the bottom of his heart
I will put all his wicked-
nesse out of my remembrance,
sayeth the Lord.

I doe know mine owne wickednesse,
and

Morning prayer.

and my sinne is alway against me.

Turn thy face away from our sinnes,
(O Lord :) and blot out all our offences.

A sorrowfull spirit is a sacrifice to God :
despise not (O Lord) humble and contrite
hearts.

Rent your hearts, and not your garments,
and turn to the Lord your God,
because he is gentle and merciful, he is patient
and of much mercie, and such a one
that is sorry for your afflictions.

To thee, O Lord God, belongeth mercy
and forgiveness, for we have gone away
from thee, and have not hearkened to thy
joyce, whereby wee might walk in thy
Lawes which thou hast appointed for us.

Correct us, O Lord, & yet in thy judgement,
not in thy fury, lest we should be consumed
and brought to nothing.

Amend your lives, for the kingdom of
God is at hand.

I will goe to my Father, and say unto
him, Father, I have sinned against heaven
and against thee: I am no more worthy
to be called thy sonne.

Enter not into judgement with thy servants,
O Lord : for no flesh is righteous
in thy sight.

If we say that we have no sinne, we deceive
our selves, & there is no truth in us.
Dearly

Morning prayer.

Dearely beloved brethren, the scripture dooeth us in sundry places, to acknowledge & confesse our manifold sins and wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiveness of the same by his infinite goodness and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble, and meet together to render thanks for the great benefits that we have received at his hands, to see forth his most worthy praise, to hear his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voyce, unto the throne of the heavenly grace, saying after me.

¶ A generall Confession to bee sayd of the whole Congregation after the Minister, kneeling.

Almighty and most mercifull Father, we have erred and strayed from thy wayes like lost shep, we have followed
[100]

Morning prayer.

too much the devices and desires of our owne hearts, wee have offended against thy holy lawes: we have left undone those things which we ought to have done, and wee have done those things which wee ought not to have done, and there is no health in us, but thou, O Lord, have mercie upon us miserable offenders: Spare thou them, O God, which confesse their fautes, restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Iesu our Lord: And graunt, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sinnes to be pronounced by the Minister alone.

Almightie God, the father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and live, and hath given power and commandement to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes, hee pardoneth and absolveth all them which truly repent, and unfainedly beleieve his holy Gospel. Wherefore we beseech him to grant us true repentance and his holy Spirit,

Morning prayer.

Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Iesus Christ our Lord.

¶ The people shall answer.

Amen.

¶ Then shall the minister begin the Lords prayer with a loud voice.

Our Father which art in heaven, hal-
lowed be thy Name. Thy kingdom
come. Thy will be done in earth as it is in
heaven. Give us this day our dayly bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And lead us
not into temptation: but deliver us from
evil. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the Son:
and to the holy Ghost,

As it was in the beginning, is now and ever
shall be: world without end. Amen.

C

Pratt

Morning prayer.
Praise ye the Lord.

Venite
exulte-
mus Do-
mino.
Psal. 95.

¶ Then shall be said or sung this psalm fol-
lowing.

O Come let us sing unto the Lord : let
us heartily rejoyce in the strength of
our salvation.

Let us come before his presence with
thanksgiving : and shew our selves glad in
him with psalms.

For the Lord is a great God : and a great
king above all gods.

In his hand are all the corners of the
earth : and the strength of the world is his
also.

The sea is his, and he made it : and his
hands prepared the dry land.

O come, let us worship and fall down : and
kneel before the Lord our maker.

For he is the Lord our God : and we are
the people of his pasture, and the sheep of
his hands.

To day if ye will hear his voice, harden
not your hearts : as in the provocation, and
as in the day of temptation in the wilderness.

When your fathers tempted me : proved
me, and saw my works.

Forty years long was I grieved with
this generation, and said ; It is a people
that do erre in their hearts, for they have not
known my wayes.

Unto

Evening prayer.

Unto whom I sweare in my wrath : that
they should not enter into my rest.

Gloꝛy be to the Father, &c.

As it was in the beginning, &c.

- ¶ Then shall follow certain psalms in order, as
they be appointed in a table made for that
purpose, except there be proper psalms
appointed for that day. And at the end of
every psalm thorowout the year, and like-
wise in the end of *Benedictus*, *Benedicite*, *Mag-
nificat*, and *Nunc dimittis* shall be repeated.

Gloꝛy be to the Father, &c.

As it was in the beginning, &c.

- ¶ Then shalbe read two lessons distinctly with
a loud voyce, that the people may hear,
The first of the old Testament, the second of
the new, like as they be appointed in the
Kalendar, except there be proper lessons
assigned for that day. The Minister that
readeth the lesson, standing, and turning
him to as he may best be heard of all such
as be present. And before every lesson the
Minister shall say thus; The 1, 2, 3, or 4.
chapter of Genesis, or Exodus, Matthew,
Mark, or other like, as is appointed in the
Kalendar. And in the end of every chapter
he shall say, *where endeth such a chapter of
such a booke.*

Morning prayer.

¶ And to the end the people may the better hear, in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the epistle and gospel.

¶ After the first Lesson shall follow, *Te Deum laudamus*, in English, dayly thorowout the whole year.

Te De,
um lau-
damus.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry.

Holy, holy, holy: Lord God of sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of martyrs: praise thee.

The holy church thorowout all the world: doth knowledge thee.

The Father: of an infinite Majesty.

Thine honourable, true: and only Son.

Alto the holy Ghost: the Comforter.

Thou

Morning prayer.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou diddest not abhor the virgins womb.

When thou hadst overcome the sharpnesse of death : thou diddest open the kingdom of heaven to all beleevers.

Thou sittest at the right hand of God : in the glory of the Father.

We beleeve that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints : in glory everlasting.

O Lord save thy people : and blesse thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee.

And we worship thy Name : ever without end.

Gloucsafe, O Lord : to keep us this day without sin.

O Lord have mercy upon us : have mercy upon us.

O Lord let thy mercy lighten upon us : as our trust is in thee.

Morning prayer.

O Lord, in thee have I trusted : let me
never be confounded.

Or this canticle. *Benedicite omnia opera.*

O All ye works of the Lord, bleſſe ye the
Lord : praife him and magnifie him
for ever.

O ye angels of the Lord, bleſſe ye the Lord:
praife him and magnifie him for ever.

O ye heavens , bleſſe ye the Lord : praife
him and magnifie him for ever.

O ye waters that be above the firmament,
bleſſe ye the Lord : praife him and magnifie
him for ever.

O all ye powers of the Lord , bleſſe ye the
Lord: praife him and magnifie him for ever.

O ye ſun and moon , bleſſe ye the Lord :
praife him and magnifie him for ever.

O ye ſtars of heaven, bleſſe ye the Lord :
praife him and magnifie him for ever.

O ye ſhowres and dew, bleſſe ye the Lord:
praife him and magnifie him for ever.

O ye windes of God, bleſſe ye the Lord :
praife him, and magnifie him for ever.

O ye fire and heat , bleſſe ye the Lord :
praife him and magnifie him for ever.

O ye winter and ſummer , bleſſe ye the
Lord: praife him and magnifie him for ever.

O ye dews and froſts, bleſſe ye the Lord :
praife him and magnifie him for ever.

O ye froſt and cold , bleſſe ye the Lord :
praife

Morning prayer.

praise him and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for ever.

O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord: praise him and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord: praise him and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord: praise him and magnifie him for ever.

O ye wells, blesse ye the Lord: praise him and magnifie him for ever.

O ye seas and floods, blesse ye the Lord: praise him and magnifie him for ever.

O ye whales, and all that move in the waters, blesse ye the Lord: praise him and magnifie him for ever.

O all ye fowls of the air, blesse ye the Lord: praise him and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord: praise him and magnifie him for ever.

O ye children of men, blesse ye the Lord: praise

Morning prayer.

praise him and magnifie him for ever.

O let Israel blesse the Lord : praise him and magnifie him for ever.

O ye priests of the Lord, blesse ye the Lord : praise him and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord : praise him and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord : praise him and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord : praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord : praise him and magnifie him for ever.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ And after the second lesson shall be used and said, *Benedictus*, in English, as followeth.

Bene-
dictus.

Luke 1. 68

Blessed be the Lord God of Israel : for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us : in the house of his servant David.

As he spake by the mouth of his holy prophets : which have been since the world began.

That we should be saved from our enemies : and from the hands of all that hate us
To perform the mercy promised to our
forefathers

Morning prayer.

forefathers : and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham : that he would give us.

That we being delivered out of the hands of our enemies : might serue him without fear.

In holynesse and righteousnesse before him : all the dayes of our life.

And thou childe shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people : for the remission of their sins.

Through the tender mercy of our God : whereby the day-spring from on high hath visited us.

To give light to them that sit in darknesse, and in the shadow of death : and to guide our feet into the way of peace.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Or this 100. psalm. *Jubilate deo,*

O Be joyfull in the Lord, all ye lands : *Jubilate*
serue the Lord with gladnesse, and *deco.*
come before his presence with a song.

Be ye sure that the Lord he is God : it
is

Morning prayer.

Is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

I go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said the Creed by the minister and the people standing.

I Belceve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy Catholique church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

¶ And

Morn'ng prayer.

¶ And after that, these prayers following, as well at evening prayer, as at morning prayer, all devoutly kneeling, the minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the minister, clerks and people shal say the Lords praier in english with a loud voice.

Our Father which art in heaven, &c.

¶ Then the minister standing up shal say,

O Lord shew thy mercy upon us.

Answer.

And grant us thy saluation.

Priest.

O Lord save the king.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy ministers with righteousness.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save the people.

Answer.

Morning prayer.

Answer.

And blesse thine inheritance,

Priest.

Give peace in our time, O Lord.

Answer.

**Because there is none other that fighteth for
us, but onely thou, O God.**

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three collectes. The first of
the day, which shall be the same that is ap-
pointed at the communion. The second for
peace. The third for grace to live well. And
the two last collectes shall never alter, but
daily be said at morning prayer thorowout
all the year, as followeth.

¶ The second collect for peace.

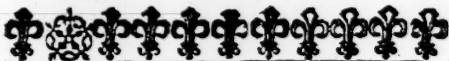
O God which art author of peace, and lo-
ver of concord, in knowledge of whom
standeth our eternall life, whose service is
perfect freedom: defend us thy humble ser-
vants in all assaults of our enemies, that we
surely trusting in thy defence, may not fear
the power of any adversaries, through the
might of Iesus Christ our Lord. Amen.

¶ The third collect for grace.

O Lord our heavenly Father, Almighty
and everlasting God, which hast
safely


Evening prayer.

safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.



¶ An order for evening prayer
thorowout the whole year.

¶ The priest shall say,

 Our Father which art in heaven,
hallowed be thy Name. Thy
kingdom come. Thy will be
done in earth as it is in hea-
ven. Give us this day our
dailly bread. And forgive us
our trespases, as we forgive them that tres-
passe against us: and lead us not into tem-
ptation: but deliver us from evil. Amen.

Then likewise he shall say.

○ Lord open thou our lips.

Answer.

Morning prayer.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ Then the psalms in order, as they be appointed in the table for psalms, except there be proper psalms appointed for that day. Then a lesson of the old testament, as it is appointed likewise in the kalendar, except there be proper lessons appointed for that day, after that, *Magnificat* in english, as followeth.

Magni-
ficat.
Luke 1

My soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

Evening prayer.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel : as he promised to our forefathers; Abraham and his seed for ever.

Glorie be to the father, &c.

As it was in the beginning, &c.

Or this 98. psalm.

O Sing unto the Lord a new song: for he hath done marvellous things. Cantate Domino.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation: his righteousness he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Psalms

Evening prayer.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

Blow trumpets also and shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then a lesson of the new testament. And after that *Nunc dimittis* in english, as followeth.

*Nunc di,
mittis.*

Luk 2. 29

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the Father, &c.

As it was in the beginning. &c.

*Deus
misere-
atur,
Psal. 67.*

¶ Or else this psalm.

GOD be mercifull unto us, and blesse us: and shew us the light of his countenance;

Evening prayers

nance, and be mercifull unto us.

That thy way may be known upon earth;
thy laving health among all nations.

Let the people praise thee, O God: yea,
let all the people praise thee.

O let the nations rejoyce and be glad: for
thou shalt iudge the folk righteously, and go-
uern the nations upon earth.

Let the people praise thee, O God: let all
the people praise thee.

Then shall the earth bring forth her in-
crease: and God even our own God shall
give us his blessing.

God shall blesse us: and all the ends of
the world shall fear him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow the creed with other pray-
ers, as is before appointed at morning pray-
er, after *Benedictus*, and with three collectes,
First of the day, the second for peace, the
third for aid against all perils, as hereafter
followeth: which two last collectes shall be
daily said at evening prayer, without alte-
ration.

¶ The second collect at evening prayer.

O God from whom all holy desires, all
good counsels, and all just works do
proceed: give unto thy servants that peace

¶

wh.ch

Quicunque vult.

which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saviour. Amen.

¶ The third collect for aid against all perils.
Lighten our darknesse we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Iesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude. S. Andrew, and Trinity Sunday, shall be sung or said this confession of our christian faith immediately after *Benedictus*.

VWhoever will be saved : before all things it is necessary that he hold the catholique faith.

Which faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the catholique faith is this : That we
we

Quicunque vult.

we worship one God in Trinity, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the glory equally, the majestie coeternall.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Son eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty: and the holy Ghost almighty.

And yet they are not three almighties, but one almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

Quicumque vult.

which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saviour. Amen.

¶ The third collect for aid against all perils.
Lighten our darknesse we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Iesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude. S. Andrew, and Trinity Sunday, shall be sung or said this confession of our christian faith immediately after *Benedictus*.

VWhoever will be saved : before all things it is necessary that he hold the catholique faith.

Which faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the catholique faith is this : That we

Quicunque vult:

we worship one God in Trinity, and Tris-
nity in Unity.

Neither confounding the persons: nor
dividing the substance.

For there is one person of the Father, and
another of the Son: and another of the holy
Ghost.

But the Godhead of the Father, of the
Son, and of the holy Ghost, is all one: the
glory equall, the majestie coeternall.

Such as the Father is, such is the Son:
and such is the holy Ghost.

The Father uncreate, the Son uncreate:
and the holy Ghost uncreate.

The Father incomprehensible, the Son
incomprehensible: and the holy Ghost in-
comprehensible.

The Father eternall, the Son eternall:
and the holy Ghost eternall.

And yet they are not three eternals: but
one eternall.

As also there are not three incomprehen-
sibles, nor three uncreated: but one uncrea-
ted, and one incomprehensible.

So likewise the Father is almighty, the
Son almighty: and the holy Ghost almighty.

And yet they are not three almighties, but
one almighty.

So the Father is God, the Son is God:
and the holy Ghost is God.

Quicunque vult.

And yet thy are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the christian verity : to acknowledge every person by himself to be God and Lord.

So are we forbidden by the catholique religion : to say there be three Gods, or three Lords.

The father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons : one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other : none is greater or lesser then another.

But the whole three persons be coeternall together : and coequall.

So that in all things as is aforesaid: the Unitie in Trinity, and the Trinity in Unity is to be worshipped.

Quicumque vult:

He therefore that will be saved: must thus think of the Trinitie.

Furthermore it is necessary to everlasting saluation: that he also beleeeve rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeeve and confesse: that our Lord Iesus Christ the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, boyn in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father, as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose again the third day from the dead.

We ascended into heaven, he sitteth on the right

Quicumque vult.

right hand of the Father, God almighty:
from whence he shall come to judge the
quick and the dead.

At whose coming all men shall rise again
with their bodies: and shall give account
for their own works.

And they that have done good, shall go
into life everlasting: and they that have
done evil into everlasting fire.

This is the catholike faith: which except
a man beleefe faithfully, he cannot be sa-
ved.

Gloꝝy be to the Father, &c.

As it was in the beginning, &c.

¶ Thus endeth the order of morning and
evening prayer, thorowout the
whole year.

¶ Herr



Here followeth the Letanie to
be used upon sundayes, wednesdayes, and
fridayes, and at other times when it
shall be commanded by
the Ordinarie.

God the Father of heaben: have
mercy upon us miserable sinners.
O God the Father of heauen, &c.

God the Son redeemer of the world:
have mercy upon us miserable sinners.
O God the Son redeemer, &c.

God the holy Ghost proceeding from the
Father and the Son: have mercy upon us
miserable sinners.
O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, three
persons and one God: have mercy upon us
miserable sinners.

O holy, blessed, and glorious, &c.

Remember not Lord our offences, nor the
offences of our forefathers, neither take
thou vengeance of our sins: spare us good
Lord, spare thy people whom thou hast re-
deemed with thy most precious blood, and
be not angry with us for ever.

Spare us good Lord.

From all evill and mischief, from sinne,
from the crafts and assaults of the devill,
from

The Letany.

from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindnesse of heart, from pride, vain glory, and hypocrisie, from envy, hatred and malice, and all uncharitablenesse.

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil.

Good Lord deliver us.

From lightning, and tempest, from plague, pestilence, and famine, from battell, and murder, and from sudden death.

Good Lord deliver us.

From all sedition and private conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation.

Good Lord deliver us.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

The Letany.

In all time of our tribulation, in all time of
of our wealth: in the hour of death, and in
the day of judgement.

Good Lord deliver us.

All sinners do beseech thee to hear us (O
Lord God) and that it may please thee to
rule and govern thy holy church universally
in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen
in the true worshipping of thee, in righte-
ousnesse and holinesse of life, thy servant
Charles our most gracious king and gover-
nour.

We beseech thee to hear us, &c.

That it may please thee to rule his heart in
thy faith fear and love, and that he may
evermore have affiance in thee and ever seek
thy honour and glory.

We beseech thee to hear us, &c.

That it may please thee to be his defender
and keeper, giving him the victorie over all
his enemies.

We beseech thee to hear us, &c.

That it may please thee to blesse and pre-
serve our gracious queen Mary, prince
Charles, and the rest of the royall pro-
genie.

We beseech thee to hear us, &c.

That it may please thee to illuminate all
bishops,

The Letany.

bishops, pastors, and ministers of the church with true knowledg and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us, &c.

That it may please thee to endue the Lords of the counsell, and all the nobility, with grace, wisdom, and understanding.

We beseech thee to hear us, &c.

That it may please thee to blesse and keep the magistrates, giving them grace to execute justice, and to maintain truth.

We beseech thee to hear us, &c.

That it may please thee to blesse and keep all thy people.

We beseech thee to hear us, &c.

That it may please thee to give to all nations unity, peace, and concord.

We beseech thee to hear us, &c.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us, &c.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, &c.

That

The Letany.

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

We beseech thee to hear us, &c.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, &c.

That it may please thee to succour, help, and comfort, all that be in danger, necessity and tribulation.

We beseech thee to hear us, &c.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sick persons and yong children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us, &c.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, &c.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, &c.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We

The Letany.

We beseech thee to hear us, &c.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us, &c.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to hear us, &c.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God that takest away the sins of the world.

Grant us thy peace.

O Lamb of God that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

O Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The

The Letany.

The Versicle.

Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devill, or man worketh against us, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thine Names sake,

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their dayes, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glorie be to the Father, &c.

As it was in the beginning, &c.

From

The Letany.

From our enemies, defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us,

O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The versicle.

O Lord let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities: and for the glory of thy Names sake, turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our onely mediator and advocate Jesus Christ our Lord. Amen.

The Letany.

¶ A prayer for the kings Majesty.

O Lord our heavenly father, high and mighty, King of kings, Lord of lords, the onely ruler of princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord king Charles, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walk in thy way: endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the queen, prince Charles, and the rest of the royall progenie.

Almighty God, the fountaine of all goodnesse, we humbly beseech thee to blesse our gracious queen Mary, prince Charles, and the rest of the royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Al

The Letany.

Almightie and everlasting God, which
onely workest great marvels, send
down upon our Bishops and Curates, and
all congregations committed to their charge
the healthfull spirit of thy grace, and that
they may truely please thee, pour upon them
the continuall dew of thy blessing: Grant
this, O Lord, for the honour of our advocate
and mediatour Iesus Christ. Amen.

¶ A prayer of Chrysostome.

Almightie God, which hast given us
grace at this time with one accord, to
make our common supplications unto thee,
and dost promise that when two or three be
gathered together in thy Name, thou wilt
grant their requests: fulfill now, O Lord,
the desires and petitions of thy servants, as
may be most expedient for them, granting
us in this world knowledge of thy truth, and
in the world to come life everlasting. Amen.

2 Cor.
13.

The grace of our Lord Iesus Christ,
and the love of God, and the fellowship
of the holy Ghost, be with us all evermore.
Amen.

¶ For rain, if the time require.

O God heavenly Father, which by
thy Son Iesus Christ hast promised

The Lcrary.

to all them that seek thy kingdom, and the
righteousnesse thereof, all things necessa-
rie to their bodily sustenance, send us, we
beseech thee, in this our necessitie, such mo-
derate rain and showres, that we may re-
ceive the fruits of the earth to our comfort,
and to thy honour, through Iesus Christ
our Lord. Amen.

¶ For fair weather.

O Lord God, which for the sin of man-
diddest once drown all the world, ex-
cept eight persons, and afterward of thy
great mercy didst promise never to destroy
it so again: we humbly beseech thee, that
although we for our iniquities have wor-
thily deserved this plague of rain and wa-
ters, yet upon our true repentance thou
wilt send us such weather, whereby we may
receive the fruits of the earth in due season,
and learn both by thy punishment to amend
our lives, and for thy clemency to give thee
praise and glory, through Iesus Christ our
Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it
is that the rain doth fall, the earth is
fruitfull, beasts increase, and fishes do mul-
tiply: behold, we beseech thee, the afflictions

The Letany.

of thy people, and grant that the scarcities, and dearth which we do now most justly suffer for our iniquities, may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

¶ In the time of war.

O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: have and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy only Son Iesus Christ our Lord. Amen

¶ In the time of any common plague or sickness.

O Almighty God, which in thy wrath in the time of king David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercie, diddest save the rest: have pittie upon us miserable

The Letany.

miserable sinners, that now are visited with great sicknesse and mortallitie, that like as thou didst then command thine angel to cease from punishing: so it may now please thee to withdraw from us this plague and grievous sicknesse, through Iesus Christ our Lord. Amen.

O God whose nature and propertie is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulnesse of thy great mercy loose us, for the honour of Iesus Christs sake our Mediatour and Advocate. Amen.

¶ A thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence doest cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we give thee humble thanks, that it hath pleased thee in our greatest necessitie, to lend us at the last a joyfull rain upon thine inheritance, and to refresh it when it was drie, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

The Lcany.

¶ A thanksgiving for fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: we praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy loving kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A thanksgiving for plenty.

O most mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy church, and turned our dearth and scarcity into cheapnesse and plenty: we give thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glory, and our comfort, through Iesus Christ our Lord. Amen.

¶ A thanksgiving for peace
and victory.

O Almighty God, which art a strong tower of defence unto thy servants, against the face of their enemies: wee yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers;

The Lcany.

Dangers, wherewith we were compassed :
We acknowledge it thy goodnesse that we
were not delivered over as a prey unto
them, beseeching thee still to continue such
thy mercies towards us, that all the world
may know, that thou art our Saviour and
mightie deliverer, through Iesus Christ our
Lord. Amen.

¶ A thanksgiving for deliverance
from the plague.

O Lord God, which hast wounded us for
our our sins, and consumed us for
our transgressions by thy late heauie and
dreadfull visitation, and now in the midst
of judgement remembering mercy, hast re-
deemed our souls from the jaws of death :
we offer unto thy Fatherly goodnesse, our
selves, our souls and bodies which thou hast
delivered, to be a living sacrifice unto thee,
alway praising and magnifying thy mer-
cies in the midst of the congregation,
through Iesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee
(O most mercifull Father) that
all the punishments which are threat-
ned in thy law, might justly have fallen
upon

The Lety.

upon us by reason of our manifold transgressions and hardnesse of heart : yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation to assuage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voyce of joy and health into our dwellings : we offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Iesus Christ our Lord. Amen.

¶ The collects, epistles, and
Gospels, to be used at the celebration
of the Lords supper, and holy
communion thorowout
the year.

¶ The first sunday in Advent.

The collect.

Almighty God, give us grace, that
we may cast away the works of dark-
nesse, and put upon us the armour of light,
now in the time of this mortall life, in the
which thy Son Iesus Christ came to vi-
sit us in great humilitie, that in the last
day, when he shal come again in his glorious
Majestie to iudge both the quick and the
dead, we may rise to the life immortall,
through him who liveth & reigneth with thee
and the holy Ghost, now and ever. Amen.

The epistle.

O be nothing to any man, but this, that Rom.
ye love one another: for he that 13.8.
loveth another, fulfilleth the law. For
these commandments, Thou shalt not
commit adultery, Thou shalt not kill,
Thou shalt not steal, Thou shalt not
bear false witnesse, Thou shalt not lust,
and so forth; if there be any other com-
mandment, it is all comprehended in this

The first Sunday

saying, namely, Love thy neighbour as thy self. Love hurteth not his neighbour, therefore is love the fulfilling of the law. This also we know the season, how that it is time that we should now awake out of sleep: for now is our salvation nearer then when we beleev'd. The night is passed, the day is come nigh: let us therefore cast away the deeds of darknesse, and let us put on the armour of light. Let us walk honestly as it were in the day-light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The gospel.

Match,
21. 1.

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then sent Jesus two of his disciples, saying unto them, Go into the town that lieth over against you, and anon ye shall finde an asse bound, and her colt with her, loose them, and bring them unto me; and if any man say ought unto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold,

in Advene.

Behold, thy King cometh unto thee,
meek, sitting upon an asse, and a colt, the
foal of the asse used to the yoke. The disci-
ples went, and did as Jesus commanded
them, and brought the asse and the colt,
and put on them their clothes, and let him
thereon. And many of the people spread
their garments in the way, other cut down
branches from the trees, and strowed them
in the way. Whether the people that went
before, and they that came after, cryed, say-
ing, Hosanna to the Son of David, ble-
sed is he that cometh in the Name of the
Lord, Hosanna in the highest. And when
he was come to Ierusalem, all the cite
was moved, saying, Who is this? And the
people said, This is Jesus the Prophet of
Nazareth, a cite of Galilee. And Jesus
went into the temple of God, and cast out all
them that sold and bought in the temple, and
overthrew the tables of the money changers,
and the seats of them that sold doves, and
said unto them, It is written, My house
shall be called the house of prayer, but ye have
made it a den of theeves.

¶ The second Sunday in Advent.

The collect.

Blessed Lord, which hast caused all ho-
ly scriptures to be written for our
learning

The second Sunday

learning: grant us, that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ.

Rom.
15.4.

The epistle.

Whatsoever things are written afore time, they are written for our learning, that we through patience and comfort of the scriptures might have hope. The God of patience and consolation grant you to be like minded one towards another, after the ensample of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercy, as it is written; For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, praise the Lord, all ye Gentiles, and laud him all ye Nations

in Advent.

tions together. And again **E**say saith,
There shall be the root of Jesse, and he that
shall rise to reign over the Gentiles, in him
shall the Gentiles trust. The God of hope
fill you with all joy and peace in believing,
that ye may be rich in hope, through the
power of the holy Ghost.

The gospel.

There shall be signes in the sun, and
in the moon, and in the stars: and
in the earth the people shall be at their
wits end through despair. The sea and
the waters shall roar, and mens hearts
shall fail them for fear, and for-
looking after those things which shall come on
the earth: for the powers of heaven shall
move. And then shall they see the Son
of man come in a cloud, with power and
great glory. When these things begin to
come to passe, then lock up, and lift up
your heads, for your redemption draw-
eth nigh. And he shewed them a simili-
tude: Behold the fig-tree, and all other
trees, when they shoot forth their buds, ye
see and know of your own selves, that
summer is then nigh at hand. So like-
wise ye also (when ye see these things
come to passe) be sure that the kingdom
of God is nigh. Verily I say unto you,
This generation shall not passe, till all be
fulfilled.

Luke
21.25.

The third Sunday.

fulfilled. Heaven and earth shall passe away,
but my words shall not passe.

¶ The third Sunday in Advent.

The collect.

LOrd we beseech thee, give ear to our
prayers, and by thy gracious visitation
lighten the darknesse of our hearts, by our
Lord Iesus Christ. Amen.

The epistle.

I Cor.

4. 1.

Let a man this wise esteeme us, even as
the ministers of Christ, and stewards
of the secrets of God. Furthermore, it is
required of the stewards, that a man be
found faithfull. With me it is but a very
small thing that I should be judged of you,
either of mans judgement: no, I judge not
mine own self, for I know nought by my
self, yet am I not thereby justified. It is
the Lord that judgeth me. Therefore judge
nothing before the time, untill the Lord
come, which will lighten things that are hid
in darknesse, and open the counsels of the
hearts, and then shall every man have praise
of God.

Math.

23. 2.

The gospel.

When Iohn being in prison, heard
the works of Christ, he sent two
of his disciples, and said unto him, Art
thou he that shall come, or do we look
for another? Iesus answered, and said
unto

in Advent.

unto them, Go and shew John again what ye have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poore receive the glad tidings of the gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? a reed that is shaken with the winde? or what went ye out to see? a man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses. But what went ye out for to see? a prophet? verily I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Advent.

The collect.

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us, that whereas through our sins and wickednesse we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the holy Ghost, be honour and glory world without end.

The

The fourth Sunday in Advent.

The epistle.

Ph: 4.4

R Ejoyce in the Lord alway, and again I say, Rejoyce. Let your softnes be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication let your petitions be manifest unto God with giving of thanks. And the peace of God which passeth all understanding, keep your hearts and mindes through Christ Iesus.

The gospel.

Joh. 1. 19

This is the record of John. When the Jews sent priests and Levites from Jerusalem, to ask him, What art thou? And he confessed and denied not, and said plainly, I am no: Christ. And they asked him, What art thou then? Art thou Elias? and he said, I am not. Art thou the prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? what sayest thou of thy self? He said, I am the voyce of a crier in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptisest thou then, if thou be not Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water,

Christmas day.

water, but there standeth one among you, whom ye know not: he it is which though he came after me, was before me, whose thee I latchet I am not worthy to unloose. These things were done at Bethabara beyond Iordans, where John did baptize.

¶ On Christmas day.

The collect.

A Almighty God, which hast given us thy onely begotten Son to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and ever. Amen.

The epistle.

GOD in times past diversly and many wayes spake unto the fathers by prophets, but in these last dayes he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Son being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, and

Heb. i. i

On Chr. Rms.

and sitteth on the right hand of the mase:
He on high, being so much more excellent
then the angels, as he hath by inheritance ob-
tained a more excellent Name then they.
For unto which of the angels said he at
any time, Thou art my Son, this day
have I begotten thee? And again, I will
be his Father, and he shall be my Son.
And again, when he bringeth in the first
begotten Son into the world, he saith,
And let all the angels of God worship
him. And unto the angels he saith, Ye
maketh his angels spirits, and his mini-
sters a flame of fire. But unto the Son
he saith, Thy seat, O God, shall be for
ever and ever, the scepter of thy king-
dom is a right scepter: thou hast loved
righteousnesse, and hated iniquitie. Where-
fore God, even thy God hath anointed thee
with the oil of gladnesse above thy fel-
lows. And thou Lord, in the beginning
hast laid the found tion of the earth, and
the heavens are the works of thy hands.
They shall perish but thou endurest. They
all shall wax old as doth a garment, and as
a vesture shalt thou change them, and they
shall be changed: but thou art even the
same, and thy yeers shall not fail.

On Christmas day.

The gospel.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men: and the light shineth in the darknesse, and the darknesse comprehend-
ed it not. There was sent from God a man whose name was John: the same came as a witnesse to bear witnesse of the light, that all men through him might beleewe. He was not that light, but was sent to bear wit-
nesse of the light. That light was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not: but as many as received him, to them gave he power to be made sons of God, even them that beleewed on his name, which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glorie of it, as the glorie of the onely begotten Son of the Father, full of grace and truth.

Joh. 1. 1. 23

S. Stevens day.

The collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy martyr S. Steven, who prayed for his persecutors, to thee which, &c.

¶ Then shal follow the collect of the nativity, which shall be said continually unto New-years day.

The epistle.

Acts 7.
55.

AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the son of man standing on the right hand of God; then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once, and cast him out of the city, and stoned him, and the witnesses laid down their clothes at a young mans feet, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesus receive my spirit. And he kneeled down and cryed with a loud voice; Lord, lay not this sin to their charge. And when he had thus spoken, he fell asleep.

The gospel.

Matth.
23. 34.

BEhold, I send unto you prophets, and wise men, and scribes, and sine

S. John evangelists day.

of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from citie to citie, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

¶ S. John evangelists day.

The collect.

Mercifull Lord, we beseech thee to cast thy bright beams of light upon thy church, that it being lightned by the doctrine of thy blessed apostle and evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord, Amen.

Saint John evangelists day.

The epistle.

1. John

1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, (and the life appeared, and we have seen and bear witness, and shew unto you that eternall life, which was with the Father, and appeared unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father, and his Son Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darknesse at all. If we say, We have fellowship with him, and walk in darknesse, we lie, and do not the truth. But and if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive our selves, and the truth is not in us. If we knowledg our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. If we say

S. John the evangelists day.

say, We have not sinned, we make him a
liar, and his word is not in us.

The gospel.

Jesus said unto Peter, Follow thou me,
Peter turned about, and saw the disciple
whom Jesus loved, following, (which also
leaned on his breast at supper, and said, Lord,
which is he that betrayeth thee?) When
Peter therefore saw him, he said unto Je-
sus, Lord, what shall he here do? Jesus said
unto him, If I will have him to tarry till I
come, what is that to thee? Follow thou
me. Then went this saying abroad among
the brethren, that that disciple should not
die. Yet Jesus said not to him, He shall not
die: but if I will that he tarry till I come,
what is that to thee? The same disciple is
he which testifieth of these things, and wrote
these things, and we know that his testimo-
ny is true. There are also many other things
which Jesus did, the which if they should
be written every one, I suppose the world
could not contain the books that should be
written.

John
21.19.

Innocents day
The collect.

A Almighty God, whose praise this day
the young Innocents thy witnesses
have

Innocents day.

have confessed, and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation, our life may expresse thy faith, which with our tongues, we do confesse, through Iesus Christ our Lord. Amen.

Apoc.
14.1.

The epistle.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an Cxxxv. thousand, having his Name, and his Fathers Name written in their foreheads. And I heard a voyce from heaven, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harps. And they sung as it were a new song before the seat, and before the four beasts, and elders; and no man could learn the song, but the Cxxxv. which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were redeemed from men, being the first-fruits unto God, and to the Lamb; and in their mouthes was found no guile: for they are without spot before the throne of God.

The gospel.

Mat. 2.
13.

The angel of the Lord appeared to Joseph in a sleep, saying, Arise, and take

The Sunday after Christmas day.

take the childe and his mother, and flee into Egypt, an be thou there till I bring thee word. For it will come to passe that Herod will seek the childe to destroy him. So when he awoke, he took the childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlesem, and in all the coasts (as many as were two yeers old or under) according to the time that he had diligently known out of the wise men. Then was fulfilled that which was spoken by the prophet Jeremie, whereas he said, In Rama was there a voice heard, lamentation, weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The collect.

A Lmighthy God whch hast glven us thy onely begotten Son to take our nature upon him, and this day to be born
H 4 of

The sunday

of a pure virgin; grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth, &c.

The epistle.

Gal. 4. 1.

AND I say, that the heir (as long as he is a childe) differeth not from a servant, though he be lord of all, but is under tutors and governours, untill the time that the father hath appointed. Even so we also, when we were children, were in bondage, under the ordinances of the world: But when the time was full come, God sent his Son made of a woman, and made bond unto the law, to redeem them which were bound unto the law, that we through election might receive the inheritance that belongeth unto the naturall sons. Because ye are sons, God hath sent the Spirit of his Son into your hearts, which cryeth Abba, Father. Wherefore now, thou art not a servant, but a son. If thou be a son, thou art also an heir of God through Christ.

The Gospel.

Mat. 1. 1

This is the book of the generation of Iesus Christ the son of David, the son of

after Christmas day.

of Abraham. Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren. Judas begat Phares and Zara of Thamar, Phares begat Errom, Errom begat Aram, Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon, Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Jesse, Jesse begat David the king, David the king begat Solomon of her that was the wife of Urie. Solomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram, Joram begat Olias, Olias begat Joatham, Joatham begat Ahas, Ahas begat Ezekias, Ezekias begat Manasses, Manasses begat Amon, Amon begat Josias, Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon, and after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob, Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations from Abraham to David are fourteen

The Sunday after Christmas day.

fourteen generations. And from David unto the captivie of Babylon are fourteen generations. And from the captivie of Babylon unto Christ are fourteen generations. The birth of Iesus Christ was on this wise: When his mother Mary was married to Ioseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Ioseph her husband (because he was a righteous man) and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the angel of the Lord appeared unto him in a sleep, saying, Ioseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a Son, and thou shalt call his Name Iesus, for he shall save his people from their sins. All this was spoken of the Lord by the prophet, saying, Behold, a maid shall be with childe, and shall bring forth a Son, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as, God with us. And Ioseph as soon as he awoke out of sleep, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not till she had brought forth

The circumcision.
forth her first begotten Son, and called his
name Jesus.

¶ The circumcision of Christ.

The collect.

Almightie God, which madest thy
blessed Son to be circumcised, and
obedient to the law for man: grant us
the true circumcision of the Spirit, that
our hearts and all our members being
mortalised from all worldly and carnall
lusts, may in all things obey thy blest
will, through the same thy Son Jesus
Christ our Lord.

The epistle.

Blessed is the man to whom the Lord
will not impute sin. Came this ble-
sednesse then upon the circumcision, or
upon the uncircumcision also? for we say
that faith was reckoned to Abraham for
righteousnesse. Now was it then reckon-
ed? When he was in circumcision,
or when he was in the uncircumcision?
Not in time of circumcision, but when he
was yet uncircumcised. And he received
the signe of circumcision, as a seal of the
righteousnesse of faith, which he had
yet being uncircumcised, that he should be
the

Rom.
4. 8.

The circumcision.

the Father of all them that beleefe, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not unto them onely which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham, before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The gospel.

Luke
2. 15.

AND it fortuned alsoon as the angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying, that was told them of that childe. And all they that heard it, wondered at those things which were told them of the shepherds. But Mary kept all these

The Epiphany.

these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eighth day was come, that the childe should be circumcised, his Name was called Jesus, which was named of the angel before he was conceived in the wombe.

¶ If there be any Sunday between the epiphany and the circumcision, then shall be used the same collect, epistle and gospel at the communion, which was used the day of circumcision.

¶ The Epiphany.

The collect

O God which by the leading of a star didst manifest thy onely begotten Son to the Gentiles, mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious God-head, through Christ our Lord. Amen.

The epistle.

For this cause I Paul am a prisoner of Eph. 3. 1.
Jesus Christ for you heathen, if ye have heard of the ministracion of the grace of God which is given me to you-ward. For

The Epiphany.

For by revelation shewed he the mystery unto me, as I wrote afoze in few words, whereby when ye read, ye may understand my knowledg in the mystery of Christ; which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy apostles and prophets by the Spirit, that the Gentiles should be inheritous also, and of the same body, and partakers of his promise of Christ by the means of the gospel, whereof I am made a minister, according to the gift of the grace of God, which is given unto me after the working of his power. Unto me the least of all saints, is this grace given, that I should preach among the Gentiles the unlearnable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers in heavenly things might be known by the congregation, the manifold wisdom of God, according to the eternal purpose which he wrought in Christ Jesus our Lord, by whom we have boldnes, and entrance with the confidence which is by the faith of him.

The Epiphany.

The gospel.

When Jesus was born in Bethlehem, Mat. 2. 1
a city of Iury, in the time of Herod
the king: behold, there came wise men from
the east to Ierusalem, saying, Where is he
that is born king of the Iews? For we have
seen his star in the east, and are come to
worship him. When Herod the king had
heard these things, he was troubled, and
all the city of Ierusalem with him. And
when he had gathered all the chief priests,
and scribes of the people together, he
demanded of them where Christ should
be born. And they said unto him, At
Bethlehem in Iury: for thus it is writ-
ten by the prophet, And thou Bethle-
hem in the land of Iury, art not the least
among the princes of Iuda: for out of
thee shall come unto me the captain that
shall govern my people Israel. Then He-
rod (when he had privily called the
wise men) he enquired of them diligent-
ly what time the star appeared. And
he bade them go to Bethlehem, and said,
Go your way thither, and search dili-
gently for the childe: and when ye have
found him, bring me word again, that I
may come and worship him also. When
they had heard the king, they departed.
and

The first Sunday after the Epiphany.
And so, the star which they saw in the east,
Went before them, til it came and stood over
the place wherein the childe was. When they
saw the star, they were exceeding glad, and
went into the house, and found the childe
with Mary his mother, and fell down flat,
and worshipped him, and opened their trea-
sures, and offered unto him gifts, gold,
frankincense and myrre. And after they
were warned of God in a sleep, that they
should not go again to Herod, they returned
into their own countrey another way.

¶ The first Sunday after the Epiphany.

The collect

Lord, we beseech thee, mercifully to re-
ceive the prayers of thy people, which
call upon thee, and grant that they may both
perceive and know what things they ought
to do, and also have grace and power faith-
fully to fulfill the same, through Iesus
Christ our Lord. Amen.

The epistle.

Rom.
8, 15

I Beseech you therefore brethren, by the
mercifulnesse of God, that you make
your bodies a quick sacrifice, holy and
acceptable unto God, which is your rea-
sonable serving of God. And fashion not
your selves like unto this world, but be

after the Ep'phany.

ye changed in your shape, by the renewing of
your minde, that ye may probe what thing
that good and acceptable, and perfect will
of God is. For I say (through the grace that
unto me given is) to every man among you,
that no man stand high in his own conceit,
more then it becometh him to esteem of
himself: but so judge of himself, that he
be gentle and sober, according as God
hath dealt to every man the measure of
faith. For as we have many members in
one body, and all members have not one
office: so we being many, are one body in
Christ, and everyman among our selves one
another's members.

The gospel.

The father and mother of Jesus went to
Jerusalem after the custom of the
feast-day. And when they had fulfilled the
dayes, as they returned home, the childe Je-
sus abode still at Jerusalem, and his father
and mother knew not of it: but they suppo-
sing him to have been in the company, came
a dayes journey, and sought him among
their kinsfolk and acquaintance: and when
they found him not, they went back
again to Jerusalem, and sought him.
And it so turned that after three dayes they
found

Luk. 2.
42.

The second sunday

Found him in the temple, sitting in the midst of the doctors, hearing them and posing them. And all that heard him, were astonished at his understanding and answers. And when they saw him they marvelled. And his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, how happened it that ye sought me? Wist ye not that I must go about my Fathers businesse? And they understood not that saying which he spake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom and age, and in favour with God and men.

¶ The ii. sunday after the Epiphany.

The collect.

Almighty and everlasting God, which doest govern all things in heaven and earth: mercifully hear the supplications of thy people, and grant us thy peace all the dayes of our life, &c.

The epistle.

Rom.
1. 6.

Seeing that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophesie, let

after the Epiphanie.

let him haue it that it be agreeing to the
faith. Let him that hath an office, waite on
his office. Let him that teacheth, take heed
to his doctrine. Let him that exhorteth,
give attendance to his exhortation. If any
man giue let him do it with singlenesse.
Let him that ruleth, do it with diligence. If
any man shew mercie, let him do it with
cheerfulnesse. Let love be without dissimu-
lation. Hate that which is evil, and cleave
vnto that which is good. Be kinde one to
another with brotherly love. In giuing ho-
nour go one before another. Be not sloth-
full in the businesse which ye haue in hand.
Be seruent in spirit, apply your selues to
the time, rejoyce in hope, be patient in tri-
bulation, continue in prayer, distribute vnto
the necessity of the saints, be ready to har-
bour, blesse them that persecute you; blesse,
I say, and curse not. Be merry with them
that are merry, weep with them that weep.
Be of like affection one towards another.
Be not high minded: but make your selues
equall to them of the lower sort.

The gospel.

AND the third day was there a mar-
riage in Cana a citie of Galilee, and
the mother of Iesus was there. And Iesus
was called (and his disciples) vnto the
mar-

Job. 2. 13.

The third sunday

marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers whatsoever he saith unto you, do it. And there were standing there six water pots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the water-pots with water. And they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water, knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples believed on him.

¶ The third sunday after the Epiphany.

The collect.

A Almighty and everlasting God, mercifully look upon our infirmities, and
in

after the Epiphany.

In all our dangers and necessities, stretch
forth thy right hand to help and defend us,
through Christ our Lord.

The epistle.

BE not wise in your own opinions. Re- Rom.
compence to no man evil for evil. Pro- 12, 17.
vide aforehand things honest, not onely be-
fore God, but also in the sight of all men. If
it be possible (as much as in you is) live
peaceably with all men. Dearly beloved,
avenge not your selves, but rather give
place unto wrath; for it is written, Ven-
geance is mine, I will reward, saith the
Lord. Therefore if thine enemy hunger,
feed him: if he thirst, give him drink: for in
so doing thou shalt heap coals of fire on his
head. Be not overcome of evil, but over-
come evil with goodnesse.

The gospel.

When he was come down from the mountain, much people fol-
lowed him. And behold, there came a le-
per, and worshiped him, saying, Master,
if thou wilt, thou canst make me clean.
And Jesus put forth his hand, and touch-
ed him, saying, I will, be thou clean.
And immediatly his leprosie was clean-
ed. And Jesus said unto him, Tell no
man.

Matth.
8, 1.

The third Sunday

man, but go and shew thy self to the priest, and offer the gift (that Moses commanded to be offered) for a witness unto them. And when Iesus was entred into Capernaum, there came unto him a centurion, and besought him, saying, Master, my servant lyeth at home sick of the pallsie, and is grievously pained. And Iesus said, When I come unto him, I will heal him. The centurion answered, and said, Sir, I am not worthy that thou shouldest come under my roof, but speak the word onely, and my servant shall be healed. For I also my self am a man subject to the authoritie of another, and have souldiers under me, and say unto this man, Go, and he goeth: and to another man, Come and he cometh: and to my servant, Do this, and he doth it. When Iesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I say unto you, that many shall come from the east and west: and shall rest with Abraham, Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into utter darkness, there shall be weeping and gnashing of teeth: And Iesus said unto the centurion, Go thy way, and as thou believest, so be

after the Epiphany.

it unto thee. And his servant was healed the
self same hour.

¶ The iiii. Sunday after the Epiphany.

The collect.

GOD, which knowest us to be set in the
mids of so many and great dangers,
that for mans frailnesse we cannot always
stand uprightly: grant to us the health of
body and soul, that all those things wh. ch
we suffer for sin, by thy help we may well
passe and overcome, through Christ our
Lord.

The epistle.

Let every soul submit himself unto the Rom. 13.1
authoritie of the higher powers: for there
is no power but of God. The powers that
be, are ordained of God. Whosoever therefore
resisteth power, resisteth the ordinance of
God: but they that resist, shall receive to
themselves damnation. For rulers are not
fearefull unto them that do good, but to them
that do evil. Wilt thou be without fear of
the power? Do well then, and thou shalt thou
be praised of the same: for he is the minister
of God for thy wealth. But if thou do that
which is evil, then fear: for he beareth not
the sword for nought: for he is the minister
of God, to take vengeance on them that do
evil. Therefore ye must needs obey, not only
for

The fourth Sunday.

for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute, for they are Gods ministers, seruing for the same purpose. Giue to every man there-fore his duty: tribute to whom tribute belongeth: custom to whom custom is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The gospel.

Matt. 8.

23.

AND when he entred into a ship, his disciples followed him. And behold, there aroole a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, save us, we perishe. And he said unto them, Why are ye fearfull, O ye of little faith: then he aroole, and rebuked the windes and the sea, and there followed a great calm. But the men marvelled, saying, What manner of man is this, that both windes and sea obey him? And when he was come to the other side into the countrey of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold, they cried out, saying, O Iesus thou Son of God, what have we to do with thee? art thou come hither to torment us before

the Epiphany.

Before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said unto them, Go your wayes. Then went they out and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole citie came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

¶ The fifth Sunday after the Epiphany,

The collect.

LORD, we beseech thee to keep thy church and household continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The epistle.

Put upon you as the elect of God, tender mercy, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing
Col. 3. 12

The v. sunday after Epiphany.

ing one another, and forgiving one another, if any man hath a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love; which is the bond of perfectness. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plentifully with all wisdom. Teach and exhort your one selves in psalms, and hymns, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God the Father by him.

The gospel.

Matth.
13.24.

The kingdom of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way: but when the blade was springing up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? he said unto them, The envious man hath done this. The servants said unto him, Wilt thou then that we go: and

Septuagesima Sunday.

and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt: but gather the wheat into my barn.

¶ The sixth Sunday (if there be so many) shall have the collect, epistle, and gospel that was upon the fifth Sunday.

¶ Septuagesima Sunday.

The collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glorie of thy Name, through Jesus Christ our Saviour, who liveth and reigneth, &c.

The epistle.

Perceive ye not, how that they which run in a course, run all, but one receiveth the reward? so run that ye may obtain. Every man that loveth masteries, abstaineth from all things: and they do it to obtain a crown that shall perish: but we to obtain an everlasting crown. I therefore so run, not as at an uncertain thing: so fight I, not as one that beateth the air: but

1 Cor.
9. 24.

Septuagesima Sunday.

but I tame my body, and bring it into subjection, lest by any means it come to passe that when I have preached to other, I my self should be cast away.

The gospel.

Matth.

20. 1.

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penie a day, he sent them into his vineyard. And he went out about the third hour, and saw one standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right: I will give you. And they went their way. Again, he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last, untill the first. And when they did come that came about

Sexagesima Sunday.

about the eleventh hour, they received ebery man a peny. But when the first came also, they supposed that they should have received more, and they likewise received ebery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last have wrought but one hour and thou hast made them equall with us, which have borne the burden and heat of the day. But he answered unto one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a peny? take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawfull for me to do as me listeth with mine own goods: is thine eye evil, because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ Sexagesima Sunday.

The collect.

LORD God, which seeest that we put not our trust in any thing that we do: mercifully grant, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord. Amen.

The epistle.

YE suffer fools gladly: seeing your selves are wise. For ye suffer if a man bring

2 Cor.

11. 19.

Sexagesima Sunday.

bring you into bondage, if a man deboure,
if a man take, if a man exalt himself, if a
man smite you on the face. I speak as
concerning rebuke, as though we had been
weak in this behalf. Howbeit, whereincoe-
ver any man dare be bold, (I speak
foolishly) I dare be bold also. They are
Hebrews, even so am I. They are Is-
raelites, even so am I. They are the seed
of Abraham, even so am I. They are the
ministers of Christ. (I speak as a fool) I
am more. In labours more abundant, in
stripes above measure, in prison more
plenteously, in death oft. Of the Jews five
times received I fourtie stripes save one:
thrice was I beaten with rods: I was
one stoned: I suffered thrice shipwreck:
Night and day have I been in the deep
sea: In journeying often: in perils of wa-
ters, in perils of robbers, in jeopardies of
mine own nation, in jeopardies among
the heathen, in perils in the citie, in perils
in wilderness, in perils in the sea, in pe-
rils among false brethren, in labour and
travell, in watchings often, in hunger and
thirst, in fastings often, in cold and naked-
nesse: beside the things which outwardly
happen unto me; I am cumbered daily,
and do care for all congregations. Who is
weak, and I am not weak? who is
offended,

Sexagesima Sunday.

offended, and I burn not: If I must needs
boast, I will boast of the things that con-
cern mine infirmities. The God and Father
of our Lord Jesus Christ, which is blessed
for evermore, knoweth that I lie not.

The gospel.

When much people were gathered to-
gether, and were come to him out of
all cities, he spake by a similitude. The
sower went out to sow his seed, and as he
sowed, some fell by the wayes side, and it
was troden down, and the fowls of the air
devoured it up. And some fell on stones, and
as soon as it was sprung up, it withered a-
way, because it lacked moistnesse. And some
fell among thorns, and the thorns sprang up
with it, and choaked it. And some fell on
good ground, and sprang up, and bare fruit
an hundred fold. And as he said these things,
he cryed, He that hath ears to hear, let him
hear. And his disciples asked him, say-
ing, What manner of similitude is this?
And he said, Unto you it is given to know
the secrets of the kingdom of God,
but to other by parables, that when they
see, they should not see, and when they
hear, they should not understand. The
parable is this: The seed is the word of
God; those that are beside the way, are they

Luk. 8. 9

Quinquagesimalunday.

they that hear, then cometh the devill, and taketh the word out of their hearts, lest they should beleefe, and be saved. They on the stones, are they, which when they hear, receive the word with joy, and these have no roots, which for a while beleefe, and in time of temptation go away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they which with a pure and good heart, hear the word, and keep it, and bring forth fruit through patience.

¶ Quinquagesima sunday.

The collect.

O Lord, which dost teach us that all our doings without charity are nothing worth, send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: grant this for thine onely Son Iesus Christs sake.

The epistle.

1 Cor.
13. 1.

Though I speak with tongues of men, and of angels, and have no love, I am even as sounding brasse, or as a tinkling

Quinquagesima Sunday.

tinckling cymball. And though I could prophesie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I could move mountains out of their places, and yet have no love, I am nothing. And though I bestow all my goods to feed the poor, and though I gave my bodie even that I burned, and yet have no love, it profiteth me nothing. Love suffereth long, and is courteous. Love enbyleth not. Love doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh none evil, rejoiceth not in iniquities, but rejoiceth in the truth, suffereth all things, beleeveth all things, hopeth all things, endureth all things. Though that prophesying fail, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is imperfect, and our prophesying is imperfect: but when that which is perfect, is come, then that which is imperfect, shall be done away. When I was a child, I spake as a child, I understood as a child, I was magnified as a child, but when I became a man, I put away childishness. Now we see in a glasse, even in a dark looking-glass, but then shall we see face to face. Now I know imperfectly: but then shall I know

Quinquagesima Sunday.

even as I am known. Now abideth faith, hope, and love, even these three: but the chief of these is love.

The gospel.

Luke
28.31.

Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all shall be fulfilled, which are written by the prophets of the Son of man. For he shall be delivered unto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certain blinde man sat by the high wayes side begging. And when he heard the people passe by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Son of David, have mercie on me, and they which went before him rebuked him, that he should hold his peace: but he cryed so much the more, Thou Son of David, have mercie on me. And Jesus stood still, and commanded him to be brought unto him. And when

The first day of Lent.

When he was come neer, he asked him, saying, What wilt thou that I do unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

¶ The first day of Lent.

The collect

A Almighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowing our wretchednesse, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

The epistle.

Turn you unto me with all your hearts, Joel 2.
with fasting, weeping, and mourning.
Rent your hearts, and not your clothes.
Turn you unto the Lord your God:
for he is gracious and mercifull, long
suffering, and of great compassion, and
ready to pardon wickednesse. Then (no
doubt) he also shall turn and forgive,
and after his chastening he shall let your
increase

The first day of Lent.

Sacrecie remain for meat and drinke-offerings unto the Lord your God. Blow out with the trumpet in Zion, proclaim a fast-ing, call the congregation, and gather the people together: warn the congregation, gather the elders, bring the children and sucklings together, let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the porch and the altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

Math.

6. 16.

The gospel.

When ye fast, be not sad as the hypocrites are: for they disfigure their face, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through

The first Sunday in Lent:

thorow and steal: But lay up for you
treasures in heaven, where neither rust nor
moth do corrupt, and where thieves do not
break thorow nor steal. For where your trea-
sure is, there will your hearts be also.

¶ The first Sunday in Lent.

The collect.

O Lord, which for our sake diddest fast
fourty daies and fourty nights: give us
grace to use such abstinence, that our flesh
being subdued to the spirit, we may ever
obey thy godly motions in righteousnesse
and true holinesse, to thy honour and glory,
which livest and reignest, &c.

The epistle.

We as helpers exhort you: that ye
receive not the grace of God in
vain. For he saith, I have heard thee in
a time accepted, and in the day of salvati-
on have I succoured thee. Behold, now is
that accepted time: Behold, now is that
day of salvation. Let us give none occasi-
on of evil, that in our office be found no
fault: but in all things let us behave our
selves as the ministers of God, in much
patience, in afflictions, in necessities, in
anguishes, in stripes, in prisonments,
in stripes, in labours, in watchings, in fast-
ings, in purenesse, in knowledge, in long
suffer,

2 Cor.

6. 10

The first Sunday

suffering, in kindnesse, in the holy Ghost, in love unfained, in the word of truth, in the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers, and yet true, as unknown, and yet known, as dying, and yet hold, we live, as chastened, and not killed, as sorrowing, & yet alway merry, as poor, and yet making many rich, as having nothing, and yet possessing all things.

The gospel.

Mat. 4. 1.

Then Jesus was led away of the Spirit into the wilderness to be tempted of the devill. And when he had fasted fourtie dayes and fourtie nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy citie, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down headlong: For it is writtten, He shall give his angels charge over thee, and with their hands they shall hold thee up, lest at any time thou

in Lent.

thou dash thy foot against a stone. And
Jesus said unto him, It is written again,
Thou shalt not tempt the Lord thy God.
Again, the devil taketh him up into an ex-
ceeding high mountain, and shewed him all
the kingdoms of the world, and the glorie of
them, and saith unto him, All these will I
give thee, if thou wilt fall down and wor-
ship me. Then saith Jesus unto him, Avo-
id Satan: For it is written, Thou shalt wor-
ship the Lord thy God, and him only shalt
thou serve. Then the devil left him, and be-
hold, the angels came and ministered unto
him.

¶ The second Sunday in Lent.

The collect.

A Almighty God, which doest see that
we have no power of our selves to help
our selves: keep thou us both outwardly in
our bodies, and inwardly in our souls, that
we may be defended from all adversities
which may happen to the body, and from
all evill thoughts whch may assault and
hurt the soul, through Jesus Christ, &c.

The epistle.

WE beseech you brethren, and ex-
hort you by the Lord Jesus, that
ye increase more and more, even as ye
have received of us, how ye ought to walk
1. Theſſ.
4. 1.

The second Sunday in Lent.

Walk, and to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the wil of God, even your holynesse: that ye should abstain from fornication, and that every one of you should know how to keep his vessel in holynesse and honour, and not in the lust of concupiscence, as do the heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us unto uncleanness, but unto holynesse. We therefore that despise, despise not man, but God, which hath sent his holy Spirit among you.

The gospel.

Matth.
15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed unto him, saying, Have mercie on me, O Lord, thou Son of David: my daughter is piteously vexed with a devill. But he answered her nothing at all. And his disciples came and belought him, saying, Send her away, for she cryeth after us. But he answered and said, I am not sent, but to the lost sheep of the house of Israel.
Then

The third Sunday in Lent.

Then came she and worshipped him, saying, Lord help me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Jesus answered, and said unto her, O woman, great is thy faith, be it unto thee, even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.

The collect.

We beseech thee, Almighty God, look upon the heartie desires of thy humble servants and stretch forth the right hand of thy Majestie to be our defence against all our enemies, through Jesus Christ our Lord.

The epistle.

Be ye the followers of God as dear children; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God. As for fornication, and all uncleannesse, or covetousnesse, let it not be once named among you, as it becometh saints, or filthinesse, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no

Eph. 5. 1.

The third sunday

no whoremonger, either unclean person, or covetous person, (which is a worshipper of images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: For because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse: but now are ye light in the Lord: walk as children of light: For the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitfull works of darknesse, but rather rebuke them: For it is a shame even to name those things which are done of them in secret. But all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Therefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

The gospel.

LC
21.14.

Jesus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief

in Lent.

chief of the devils. And other tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is desolate, and one house doth fall upon another. If Satan also be divided against himself, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth, are in peace. But when a stronger than he cometh upon him, and overcometh him, he taketh from him all his harness, wherein he trusted, and divideth his goods. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: And when he findeth none, he saith, I will return a gain into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself,

The iiii. Sunday in Lent.

Self, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned that as he spake these things, a certain woman of the company lift up her voice, and said unto him, Wappy is the woman that bare thee, and the paps which gave thee suck. But he said, Yea, wappy are they that hear the word of God, and keep it.

¶ The fourth Sunday in Lent.

The collect.

GRant we beseech thee, Almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The epistle.

Gal. 4. 21

Tell me (ye that desire to be under the law) do ye not hear of the law? For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. Yea, and he which was born of the bond-woman was born after the flesh: but he which was born of the free-woman, was born by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendereth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon

The fourth Sunday

upon the citie which is now called Ierusalem, and is in bondage with her children. But Ierusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that bearest no children, break forth and cry, thou that travellest not: for the desolate hath many more children then she that hath an husband. Brethren, we are after Isaac, the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit: even so it is now. Rememberest thou, what saith the Scripture? Put away the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free-woman.

The gospel.

Jesus departed over the sea of Galilee, John 6.1.
 which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles, which he did on them which were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And Easter (a feast of the Jews) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, Whence

The fourth Sunday in Lent.

Whence shall we buy bread that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread are not sufficient for them that every man may take a little. One of his disciples (Andrew, Simon Peters brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the men sat down, in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the disciples, and the disciples to them that were set down, and like wise of the fishes as much as they would. When they had eaten enough, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The

¶ The fift Sunday in Lent.

The collect.

VV^E beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodnesse they may be governed and preserved evermore both in body and soul, through Iesus Christ our Lord.

The epistle.

Christ being an high Priest of good things to come, came by a greater, and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his owne blood he entered in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a young cow when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall Spirit offered himself without spot to God) purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediatour of the new testament, that through death which chanced for the redemption of those transgressors that were under the first testament, they which are called might receive the promise of eternall inheritance.

The

The fift sunday.

The gospel.

John
8.46.

Which of you can rebuke me of sin? If I say the truth, why do ye not beleebe me? He that is of God, beareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritane, and hast the devil? Jesus answered, I have not the devil: but I honour my Father, and ye have dishonoured me, I seek not mine own praise, there is one that seeketh, and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast the devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? And the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shall be aliar like unto you. But I know him, and keep his saying. Your father Abraham was glad to see my Day: and he saw it, and rejoyced.

Then

¶ The Sunday next before Easter.

Then said the Jews unto him, Thou art not yet fiftie yeers old, and hast thou seen Abraham? Iesus said unto them, Verily, verily I say unto you, Per Abraham was bo:rn I am. Then took they up stones to cast at him: but Iesus hid himself, and went out of the temple.

¶ The Sunday next before Easter.

The collect.

A Almighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Iesus Christ to take up on him our flesh, and to suffer death upon the crosse, that all mankind should follow the example of his great humilitie; mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The epistle.

Let the same minde be in you that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparell as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Therefore God hath
L all

Phil. 2. 5

The Sunday next

also exalted him on high, and given him a Name which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confesse that Jesus Christ is the Lord, unto the praise of God the Father.

The gospel.

AND it came to passe, when Jesus had finished all these sayings, he laid unto his disciples, We know that after two dayes shall be Easter, and the Son of man shall be delivered over to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, (which was called Caiaphas) and held a counsell that they might take Jesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an uprore among the people. When Jesus was in Bethanie, in the house of Simon the leper, there came unto him a woman, having an alabastrer box of precious ointment, and poured it on his head, as he sat at the board. But when his disciples saw it, they had indignation, saying, Wherefore wasth this waste? This ointment might have been well sold, and given to the poor.

When

before Easter.

When Iesus understood that, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to bury me. Verily I say unto you, Wheresoeuer this gospel shall be preached in all the world, there shall also this be told that she hath done, for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went unto the chief priests, and said unto them, What will ye giue me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to be vnto him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eat the passeover? And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand: I will keep my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the passeover. When the even was come, he sate down with the twelue: and as they did eat, he said, Verily I say unto you, that one of you

The Sunday next

shall betray me. And they were exceeding sorrowfull: and began every one of them to say unto him, Lord, Is it I? He answered and said, He that dipperth his hand with me in the dish, the same shall betray me. The Son of man truly goeth as it is written of him, but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas which betrayed him, answered and said, Master, Is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new testament) that is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of this vine tree, untill that day when I shall drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen

before Easter.

risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt denie me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Jesus with them unto a farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to wax sorrowfull and heavie. Then said Jesus unto them, My soul is heavie, even unto the death: carry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: Nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and found them asleep, and said unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it,

The Sunday next

thy will be fulfilled. And he came and found them asleep again, for their eyes were heavy. And he left them and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. While he yet spake, lo, Judas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief priests and elders of the people. But he that betrayed him, gave them a token, saying, Whosoever I kisse, the same is he, hold him fast. And forthwith he came to Jesus, and said, Hail Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strook a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he

before Easter

he shall give me even now more then twelve legions of angels? But how then shall the scriptures be fulfilled? For thus it must be. In that same hour said Jesus to the multitude, We be come out as it were to a thief with swords and staves for to take me. I sate daily with you teaching in the temple, and ye took me not. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And they took Jesus, and led him to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priests palace, and went in, and sat with the servants to see the end. The chief priests and the elders, and all the counsell sought false witnesse against Jesus, for to put him to death, but found none. Yea, when many false witnessses came yet found they none. At the last came two false witnessses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three dayes. And the chief priest arose, and said unto him, Answerest thou nothing? Why do these bear witnesse against thee? But Jesus held his peace. And the chief priest answered and said unto him, I charge thee by the living God, that thou tell

The Sunday next

tell us whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Behold, now ye have heard his blasphemie, what think ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter sat without in the court, and a damsell came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou saiest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And

before Easter.

And Peter remembered the word of Iesus, which said unto him, Before the cock crow, thou shalt denie me thrice: And he went out and wept bitterly. When the morning was come, all the chief priests and elders of the people held a counsell against Iesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate the deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himself, and brought again the thirty plates of silver to the chief priests and elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief priests took the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsell, and bought with them a potters field to burie strangers in. Wherefore the field is called Acheldama, that is, the field of blood untill this day. Then was fulfilled that which was spoken by Ieremie the prophet, saying, And they took thirtie silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters

The Sunday next

potters field, as the Lord appointed me. Jesus stood before the deputie, and the deputie asked him, saying, Art thou the king of the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearst thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the deputy marvelled greatly. At that feast the deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you Barabbas, or Jesus which is called Christ? For he knew that for envie they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered this day many things in my sleep because of him. But the chief priests and elders perswaded the people that they should ask Barabbas, and destroy Jesus. The deputy answered, and said unto them, Whether of the twain will ye that I let loose to you? They said, Barabbas. Pilate said unto them, What

before Easter.

What shall I do then wth Iesus which is called Christ? They all said unto him, Let be him crucified. The deputy said, What evil hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more businesse was made, he took water, and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people, and said, His blood be on us, and on our children. Then let he Barabbas loose unto them, and scourged Iesus, and delivered him to be crucified. Then the souldiers of the deputy took Iesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail king of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to bear his crosse. And they came

The Sunday next

came unto the place which is called Golgotha, (that is say, A place of dead mens skulls) and gave him vineger ming'ed with gall to drink. And when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set up over his head the cause of his death written, This is Jesus the King of the Jews. Then were there two thieves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the temple of God, and didst build it in three dayes, save thy self: If thou be the Son of God, come down from the crosse. Likewise also the high priests mocking him with the scribes and elders, said, We saved other, himself he cannot save. If he be the king of Israel, let him now come down from the crosse, and we will beleve him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his reb.
From

before Easter.

From the sixth hour was there darknesse
over all the land, untill the ninth hour.
And about the ninth hour Jesus cried
with a loud voice, saying, Eli, Eli, lama sa-
bachthani? that is to say, My God, my
God, why hast thou forsaken me? Some of
them that stood there, when they heard
that, said, This man calleth for Elias.
And straightway one of them ran, and took
a sponge, and when he had filled it full of
vineger, he put it on a reed, and gave him
to drink. Other said, Let be, let us see
whether Elias will come and deliver him.
Jesus, when he had cried again with a loud
voice, yielded up the ghost. And behold,
the vail of the temple did rent in two
parts from the top to the bottom, and the
earth did quake, and the stones rent, and
graves did open, and many bodies of
saints which slept arose, and went out of the
graves after his resurrection, and came
into the holy city, and appeared unto many.
When the centurion, and they that were
with him watching Jesus, saw the earth
quake, and those things which happened,
they feared greatly, saying, Truly this was
the Son of God. And many women were
there (beholding him afar off) which follow-
ed Jesus from Galilee, ministering unto
him; among which was Mary Magda-
lene

The munday

Iene : and Mary the mother of James and
Joses, and the mother of Sebedes children.

¶ The munday before Easter.

The epistle.

What is he this that cometh from
Edom, with red coloured clothes
of Bosra, (which is so costly cloth) and
cometh in so mightily with all his
strength? I am he that teacheth righteou-
nesse, and am of power to help. Where-
fore then is thy clothing red, and thy
raiment like his that treadeth in the wine-
presse? I have troden the presse my self
alone, and of all people there is not one
with me. Thus will I tread down mine
enemies in my wrath, and set my feet up on
them in mine indignation, and their blood
shall besprinkle my clothes, and so will I do
all my raiment. For the day of vengeance
is assigned in my heart, and the year when
my people shall be delivered, is come. I
looked about me, and there was no man
to shew me any help. I marvelled that
no man held me up. Then I held me by
mine own arm, and my fervent arme
sustained me. And thus will I tread
down the people in my wrath, and bathe
them in my displeasure, and upon the
earth will I lay their strength: I will de-
clare

before Easter.

state the goodnesse of the Lord, yea, and the
praise of the Lord, for all that he hath gi-
ven us, for the great good that he hath done
for Israel, which he hath given them
of his own favour, and according to the
multitude of his loving kindnesse. For he
said, These no doubt are my people, and no
shrinking children: and so he was their
Saviour. In their troubles he was also
troubled with them, and the angel that
went forth from his presence delivered
them. Of very love and kindnesse that he
had unto them, he redeemed them. He hath
born them, and carried them up ever since
the world began. But after they provo-
ked him to wrath, and vexed his holy
minde, he was their enemy, and fought
against them himself. Yet remembered Israel
the old time of Moses and his people, saying,
Where is he that brought them from the
water of the sea, with them that fed his
sheep? Where is he that hath given his
holy Spirit among them? He led them by
the right hand of Moses with his glorious
arm, dividing the water before them,
whereby he gat himself an everlasting
name. He led them in the deep, as an
horse is led in the plain, that they should
not stumble, as a tame beast goeth in the
field, and the breath given of God, giveth
him

The munday.

him rest. Thus (O God) hast thou led thy people, to make thy self a glorious Name withall. Look down then from heauen, and behold the dwelling place of thy sanctuary, and thy glorie. How is it that thy zealousie, thy strength, the multitude of thy mercies, and thy loving kindnesse will not be increased of us? yet art thou our Father. For Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer, and thy Name is everlasting. O Lord, wherefore hast thou led us out of the way? Wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The gospel.

After two dayes was Easter, and the dayes of sweet bread. And the high priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any businesse arise among the people. And when he was in Bethanie in

before Easter.

in the house of Simon the leper, when as he sat at meat, there came a woman having an alabaſter box of ointment called Nard, that was pure and costly, and ſhe brake the box, and poured it upon his head. And there were ſome, that were not content within themſelves, and ſaid, What needed this waſte of ointment? For it might have been ſold for more then three hundred pence, and have been given to the poore: and they grudged againſt her. And Jeſus ſaid, Let her alone, why trouble ye her? She hath done a good work on me: For ye have the poore with you alwayes, and whenſoever ye will, ye may do them good: but me have ye not alwayes. She hath done that ſhe could, ſhe came aſoſehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be rehearſed in remembrance of her. And Judas Iſcariot, one of the twelve, went away unto the high prieſts, to betray him unto them. When they heard that, they were glad, and promiſed, that they would give him money. And he ſought how he might conveniently betray him. And the firſt day of Aſſet bread (when they offered the

D

paſſe=

The munday

pascheover) his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the pascheover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him, and whithersoever he goeth in, say ye unto the good man of the house, The master saith, Where is the guest chamber, where I shall eat the pascheover with my disciples? And he will shew you a great parlour paved and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the pascheover. And when it was now eventide, he came with the twelve: And as they sat at board, and did eat, Jesus said, Verily I say unto you, One of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? and another said, Is it I? He answered and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: Good were it for that man if he had never been born. And as they

before Easter.

they did eat, Jesus took bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine untill that day that I drink it new in the kingdom of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day even in this night, before the cock crow twice, thou shalt deny me three times. But he spake more vehemently, No if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here while I go aside and pray. And he

D 2

taketh

The munday

taketh with him Peter, and James, and John, and began to wax abashed, and to be in an agony, and said unto them, My soul is heavy even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the hour might passe from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: Neverthelesse, not as I will, but as thou wilt, be done. And he came and found them sleeping, and saith to Peter; Simon, sleepest thou? Couldst not thou watch one hour. Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside and prayed, and spake the same words. And he returned and found them asleep again, for their eyes were heavie, neither wist they what to answer him. And he came the third time, and said to them, Sleep henceforth, and take your ease, it is enough. The hour is come, behold, The Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people with swords and

before Easter:

and staves from the high priests, and scribes and elders. And he that betrayed him, had given them a generall token, saying, Whomsoever I do kisse, the same is he, take and lead him away warily. And as soon as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high priests, and cut off his ear. And Jesus answered and said unto them, Ye be come out as unto a thief with swords and staves, for to take me: I was dayly with you in the temple teaching, and ye took me not: but these things come to passe, that the scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men caught him, and he left his linen garment, and fled from them naked. And they led Jesus away to the high priest of all, and with him came all the high priests and the elders and the scribes. And Peter followed him a great way off (even till he was come into the palace of the high priest) and he sat with the servants, and warmed himself at the fire. And the high priests, and all the counsell

93

sought

The munday

sought for witnesse against Iesus to put him
 to death, and found none: for many bare
 false witnesse against him, but their wit-
 nesces agreed not together. And there arose
 certain, and brought false witnesse against
 him, saying, We heard him say, I will de-
 stroy this temple that is made with hands,
 and within three dayes I will build ano-
 ther made without hands. But yet their
 witnessces agreed not together. And the high
 priest stood up among them, and asked Je-
 sus, saying, Answerest thou nothing? Now
 is it that these bear witnesse against thee?
 But he held his peace, and answered no-
 thing. Again the high priest asked him, and
 said unto him, Art thou Christ the son of
 the Blessed? and Iesus said, I am: and
 ye shall see the Son of man sitting on the
 right hand of power, and coming in the
 clouds of heaven. Then the high priest rent
 his clothes, and said, What need we any
 further witnessces? ye have heard blasphemy,
 what think ye? And they all condemned
 him to be worthy of death. And some began
 to spit at him, and to cover his face, and to
 beat him with fists, and to say unto him,
 Aread. And the servants buffeted him on
 the face. And as Peter was beneath in the
 palace, there came one of the wenches of
 the high priest, and when she saw Peter
 warming

before Easter.

warming himself, she looked on him, and said, Alas! not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cock crew. And a damosell (when she saw him) began again to say to them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

¶ The tuesday before Easter.

The epistle.

The Lord God hath opened mine ear, Isaiah 50.9.
therefore can I not say nay, neither
withdraw my self: but I offer my back
unto the smiters, and my cheeks to the
rippers. I turn not my face from shame
and spitting, and the Lord God shall help
me, therefore shall I not be confounded. I
have hardened my face like a flint stone,
for I am sure that I shall not come to
confusion.

The tuesday

confusion. He is at hand that justifieth me: who will then go to law with me? Let us stand one against another. If there be any that will reason with me, let him come herewith to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eat them up. Therefore whoso feareth the Lord among you, let him hear the voice of his servant. Whoso walketh in darkenesse, and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coals. Walk on in the glistering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow.

The gospel.

AND anon in the dawning, the high priests held a counsell with the elders, and the scribes, and the whole congregation, and bound Jesus, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answered, and said unto him, Thou sayest it. And the high priests accused him of many things. So Pilate asked

before Easter.

asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the king of the Jews? For he knew that the high priests had delivered him of envie. But the high priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the king of the Jews? And they cried again, Crucifie him. Pilate said unto them, What evil hath he done? And they cried the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they

The tuesday

they clothed him with purple, and they platted a crown of thorns, and crowned him withall, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens souls.) And they gave him to drink wine mingled with myrthe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, The King of the Jews. And they crucified with him two theeues, the one on his right hand, and the other on his left: and the scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, rail'd on him, wagging their heads, and saying,

before Easter.

saying, Ah wretch, thou that destroyest the temple, and buildest it again in three dayes, save thy self, and come down from the crosse. Likewise also mocked him the high priests among themselves, with the scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the crosse, that we may see and beleve. And they that were crucified with him, checked him also. And when the sixth hour was come, darknesse arose over all the earth, untill the ninth hour. And at the ninth hour Iesus cryed with a loud voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a sponge full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Iesus cryed with a loud voyce, and gave up the Ghost. And the vail of the temple rent in two pces, from the top to the bottom. And when the centurion (which stood before him) saw that he so cryed and gave up the ghost, he said, Truly this man was the Son of God. There
was

The wednesday

There also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, and Mary Salome, (which also when he was in Galilee, had followed him, and ministered unto him) and many other women which came up with him to Jerusalem. And now when the even was come (because it was the day of preparing, that goeth before the sabbath) Joseph of the citie of Arimathea, a noble counsellour, which also looked for the kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Iesus. And Pilate marvelled that he was already dead, and called unto him the centurion, and asked of him whether he had been any while dead. And when he knew the truth of the centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a sepulchre, that was hewn out of a rock, and rolled a stone before the doore of the sepulchre, and Mary Magdalene, and Mary Ioses beheld where he was laid.

¶ Wednesday before Easter.

The epistle.

Heb. 9.
26.

Vhereas is a testament, there must also (of necessitie) be the death of him

before Easter.

him that maketh the testament. For the testament taketh authoritie when men are dead. For it is yet of no value as long as he that maketh the testament is alive. For which cause also, neither the first testament was ordained without blood. For when Moses had declared all the commandments to all the people according to the law, he took the blood of calves and of goats, with water, and purple wooll, and hyssope, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath appointed unto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministering vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the heavenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for us: not to offer himself often as the high priest entreth into the holy place, every yeer with strange blood (for
then

The wednesday

then he must have often suffered since the world began) but now in the end of the world hath he appeared once to put sin to flight by the offering up of himself. And as it is appointed unto all men, that they shall once die, and then cometh the judgement: even so Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The gospel.

Luke
22.1.

The feast of sweet-bread drew nigh, which is called Easter, and the high priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and comined with the high priests and officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunitie to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessitie the pascheover must be offered. And he sent Peter and John, saying, Go and prepare us the pascheover, that we may eat it. They said unto him,

before Easter.

him, Where wilt thou that we prepare?
And he said unto them, Behold, when ye
enter into the cite, there shall a man meet
you, bearing a pitcher of water, him fol-
low into the same house that he entreth in;
and ye shall say unto the goodman of the
house, The Master saith unto thee, Where
is the guest-chamber, where I may
eat the passeover with my disciples? And
he shall shew you a great parlour paved,
there make ready. And they went and
found as he had said unto them, and they
made ready the passeover. And when the
hour was come, he sate down, and the
twelve apostles with him. And he said
unto them, I have inwardly desired to
eat this passeover with you before that I
suffer. For I say unto you, Venceforth
will I not eat of it any more, untill it be
fulfilled in the kingdom of God. And he
took the cup, and gave thanks, and said,
Take this, and divide it among you: For
I say unto you, I will not drink of the
fruit of the vine, untill the kingdom of
God come. And he took bread, and when
he had given thanks, he brake it, and gave
it unto them, saying, This is my body,
which is given for you: this do in the re-
membrance of me. Likewise also when he
had supped, he took the cup, saying, This
cup

The wednesday

cup is the new testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authority over them, are called gracious: but ye shall not so be: But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministereth. Ye are they which have abided with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdom, and sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat: But I have prayed for thee, that thy faith fail not. And

before Easter.

And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou wilt, remove this cup from me: Nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven,

R

com^a

The wednesday

comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heaviness, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelve, went before them, and pressed nigh unto Jesus to kisse him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kisse? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priests, and stroke off his right ear. Jesus answered and said, Suffer ye thus far forth. And when he touched his ear, he healed him. Then Jesus said unto the high priests, and rulers of the temple and the elders which were come to him: Ye be come out as unto a thief with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me: but this is even your very hour, and the power of darknesse. Then took they him, and led him, and brought him
co

before Easter.

to the high priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set down together, Peter also sat down among them. But when one of the wenches beheld him, as he sat by the fire, (and looked upon him) she said, This fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things spitefully said they against him. And as soon as it was day, the elders of the people, and the high priests,

The thursday

and scribes came together, and led him into their councell, saying, Art thou very Christ? tell us. And he said unto them, If I tell you, ye wil not beleebe me: and if I ask you, you wil not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? he said, Ye say that I am. And they said, What need we of any farther witnesse? For we our selves have heard of his own mouth.

¶ Thursday before Easter.

The epistle.

II Cor.
11. 17.

This I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, and I partly beleebe it. For there must be sects among you that they which are perfect among you, may be known. When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken, Have ye not houses to eat and drink in? Despile ye the congregation of God, and shame them that have not? What shall I say

before Easter

say unto you? Shall I praise you? In this I
praise you not. That which I delivered
unto you, I received of the Lord. For the
Lord Jesus, the same night in which he was
betrayed, took bread, and when he had given
thanks, he brake it, and said, Take ye,
and eat, this is my body which is broken for
you: This do ye in the remembrance
of me. After the same manner also he
took the cup, when supper was done, say-
ing, This cup is the new testament in
my blood: This do, as oft as ye drink
it, in remembrance of me. For as often
as ye shall eat this bread, and drink of
this cup, ye shall shew the Lords death
till he come. Wherefore, whosoever shall
eat of this bread, and drink of this cup of
the Lord unworthily, shall be guiltie of
the body and blood of the Lord. But let
a man examine himself, and so let him
eat of the bread, and drink of the cup.
For he that eateth and drinketh un-
worthily, eateth and drinketh his own
damnation, because he maketh no differ-
ence of the Lords body. For this cause
many are weak and sick among you, and
many sleep. For if we had judged our
selves, we should not have been judged.
But when we are judged of the Lord, we
are chastened, that we should not be dam-

The thursday

ned with the world. Therefore, my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The gospel.

Luke
23.1.

The whole multitude of them arose, and led him unto Pilate, and they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king. And Pilate apposed him, saying, Art thou the king of the Jews? he answered him and said, Thou sayest it. Then said Pilate to the high priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching thorowout all Iury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many

before Easter

many things of him, and he trusted to have
seen some miracles done by him. Then he
questioned with him many words: But he
answered him nothing. The high priests and
scribes stood forth and accused him strait-
ly. And Herod with his men of war despi-
sed him. And when he had mocked him, he
arrayed him in white cloathing, and sent him
again to Pilate. And the same day Pilate
and Herod were made friends together, for
before they were at variance. And Pilate
called together the high priests, and the ru-
lers, and the people, and said unto them,
Ye have brought this man unto me, as one
that perverteth the people, and behold, I
examine him before you, and finde no fault
in this man of those things whereof ye ac-
cuse him, no nor yet Herod. For I sent you
unto him, and lo, nothing worthy of death is
done unto him: I will therefore chasten
him, and let him loose. For of necessitie
he must have let one loose to them at that
feast. And all the people cried at once, say-
ing, Away with him, and deliver us Barab-
bas (which for a certain insurrection
made in the citie, and for a murder, was
into prison.) Pilate spake again unto
them, willing to let Iesus loose. But they
cried, saying, Crucifie him, crucifie him.
He said unto them the third time, What

The thursday

evill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them, and of the high priests prevailed. And Pilate gave sentence that it should be as they required: And he let loose unto them him, that for insurrection and murder was cast into prison, whom they had desired. And he delivered to them Jesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him laid they the crosse, that he might bear it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned back unto them, and said, Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children: For behold, the dayes will come, in the which they shall say, happy are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what shall be done in the dry? And there were two evill doers led with him to be slain. And after that

before Easter.

that they were come to the place which is called Calvarie, there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgive them, for they wot not what they do. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saved other men, let him save himself if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the king of the Jews, save thy self. And a superscription was written over him with letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the evill doers which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Iesus, Lord, remember me when thou comest into thy kingdom. And Iesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the

Thursday before Easter.

the sixth hour, and there was a darknesse
over all the earth untill the ninth hour.
And the sun was darkned, and the vail of
the temple did rent even thorow the mids.
And when Iesus had cryed with a loud
voice, he said, Father, into thy hands I
commend my spirit. And when he had
thus said, he gave up the ghost. When
the centurion saw what had happened, he
glorified God, saying, Verily this was a
righteous man. And all the people that
came together to that sight, and saw the
things which had happened, smote their
breasts, and returned. And all his ac-
quaintance, and the women that followed
him from Galilee, stood afar off, beholding
these things. And behold, there was a
man named Ioseph, a counsellor, and he
was a good man and a just: the same had
not contented to the counsell and deed of
them, which was of Arimathea, a ci-
tie of the Ierus, which same also waited
for the kingdom of God, he went unto
Pilate, and begged the bodie of Je-
sus, and took it down, and wrapped
it in a linen cloth, and laid it in a sepul-
chre that was hewn in stone, wherein
never man before had been laid. And
that day was the preparing of the sab-
bath, and the sabbath drew on. The
women

On good friday.

women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweet odours and ointments, but rested on the sabbath-day, according to the commandment.

¶ On good friday.

The collects.

Almightie God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth with thee and the holy Ghost, &c.

Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified: receive our supplications and prayers which we offer before thee, for all estates of men in thy holy congregation, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord Jesus Christ.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels,

On good friday:

Infidels, and hetericks, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The epistle.

Hebr.
10. 1.

The law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices, which they offer year by year continually, make the comers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sins every year. For the blood of oxen and goats cannot take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not have, but a body hast thou ordained me. Burnt-offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God.

Above,

On good fr. day

Above, when he saith, Sacrifice and offering, and burnt-sacrifices, and sin offerings thou wouldest not have, neither hast thou allowed them (which are yet offered by the law) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to stablish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every priest is ready daily ministering, and offering often times one manner of oblation, which can never take away sins. But this man after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth carrieth till his foes he made his foulsoul. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the testament that I will make unto them, After those dayes (saith the Lord) I will put my laws in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore, brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place, by the new and living way which he hath

On good friday.

bath prepared for us through the bail, (that is to say) by his flesh: and seeing also that we have an high priest which is ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering (for he is faithfull that prom. sed) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The gospel.

John
8.1.

When Jesus had spoken these words, he went forth with his disciples, over the brook Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men and ministers of the high priests and Pharisees) came thither with lanterns and火把, and weapons. And Jesus know-
ing

On good friday.

ing all things that should come on him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you that I am he: If ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company and the captain, and the ministers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was known to the

On good friday.

the high priest, and went in with Iesus into the palace of the high priest. But Peter stood at the doore without. Then went out that other disciple (which was known to the high priest) and spake to the damsell that kept the doore, and brought in Peter. Then said the damsell that kept the doore unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himself. The high priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I ever taught in the synagogue, and in the temple, whither all the Jews have resorted, and in secret have I spoken nothing; why askest thou me? Ask them which heard me, what I said unto them. Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high priest so? Iesus answered him, If I have evil spoken, bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest.

On good friday.

priest. Simon Peter stood and warmed himself. Then said they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (his cousin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again, and immediately the cock crew. Then led they Jesus from Caiaphas into the hall of judgement: It was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the paschever. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore said unto him, It is not lawfull for us to put any man to death: that the words of Jesus might be fulfilled which he spake signifying what death he should die. Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered. Sayest thou that of thy self, or did other tell it thee of me? Pilate

On good friday.

answered, Am I a Jew? thine own nation and high priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I born, and for this came I into the world, that I should bear witness unto the truth: And all that are of the truth, hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews, and said unto them, I finde in him no cause at all: We have a custome that I should deliver you one loose at Easter: will ye that I loose unto you the king of the Jews? Then cryed they all again, saying, Not him, but Barabbas: the same Barabbas was a murderer. Then Pilate took Jesus therefore, and scourged him: and the souldiers woound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hall king of the Jews: and they smote him

On good friday?

him on the face. Pilate went forth
again, and said unto them, Behold, I
bring him forth to you, that ye may
know that I finde no fault in him. Then
came Iesus forth, wearing a crown of
thorne, and a robe of purple. And he saith
unto them, Behold the man. When the
high priests therefore, and the ministers
saw him, they cryed, Crucifie him, cruci-
fie him. Pilate saith unto them, Take ye
him, and crucifie him, for I finde no
cause in him. The Jews answered him,
We have a law, and by our law he ought
to die, because he made himself the Son
of God. When Pilate heard that saying,
he was the more afraid, and went again
into the judgement hall, and said unto Je-
sus, Whence art thou? But Iesus
gave him none answer. Then said Pi-
late unto him, Speakest thou not unto
me? Knowest thou not that I have power
to crucifie thee, and have power to loo-
se thee? Iesus answered, Thou couldest
have no power at all against me, except
it were given thee from above. There-
fore he that delivered me unto thee,
hath the more sin. And from thence-
forth sought Pilate means to loose
him. But the Jews, cryed saying, If
thou let him go, thou art not Celsar's

On good friday.

friend: For whosoever maketh himself a king, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sat down to give sentence in a place that is called the pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your king. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The high priests answered, We have no king but Cesar. Then delivered he him to them to be crucified. And they took Jesus, and led him away, and he bare his crosse, and went forth into a place, which is called the place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the crosse. The writing was, JESUS OF NAZARETH KING OF THE JEWS. This title read many of the Jews: for the place where Jesus was crucified, was neer to the cite. And it was written in Hebrew, Greek, and Latine. Then said the high priests of the Jews to Pilate, Write not king of the Jews: but that

On good friday.

that he said, I am king of the Jews. Pilate answered; What I have written, that I have written. Then the souldiers, when they had crucified Iesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon thorrow-cut. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it, that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour the disciple took her for his own. After these things, Iesus knowing that all things were now performed, that the scripture might be fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a sponge with vineger, and wound it about with hysope, and put it to his mouth. As soon as Iesus then re-

D 3

ceived

On good friday.

received the v neger, he said. It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the sabbath, that the bodies should not remain upon the crosse on the sabbath day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that he might believe also. For these things were done, that the scripture should be fulfilled, He shall not break a bone of him. And again, another scripture saith, They shall look upon him whom they have pierced. After this, Ioseph of Arimathea (which was a disciple of Iesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Iesus. And Pilate gave him licence. He came therefore and took the body of Iesus. And there came also Nicodemus (which

On Easter even.

(which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then took they the body of Jesus: and wound it in linen clothes with the odours, as the manner of the Jews is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the sabbath of the Jews, for the sepulchre was nigh at hand.

¶ On Easter even.

The epistle.

It is better (if the will of God be so) that I suffer for well doing then for evil doing: for as much as Christ hath once suffered for sins, the just for the unjust, to bring us to God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the longsuffering of God was once looked for in the dayes of Noe, while the ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptism also now saveth us: not the putting away of

1 Pet.
3. 17.

On Easter even!

the flesh of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on the right hand of God, and is gone into heaven, angels, powers, and mightes subdued unto him.

The gospel.

Matth.
27. 57.

When the even was come, there came a rich man of, Arimathea, named Joseph, which also was Jesus disciple. He went unto Pilate, and begged the body of Jesus. Then Pilate commanded the bodie to be delivered. And when Joseph had taken the bodie, he wrapped it in a clean linnen cloth, and laid it in his new tomb: which he had hewen out even in the rock, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day that followeth the day of preparing, the high priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said while he was yet alive, After three dayes I will rise again. Command therefore that the sepulchre be made sure untill the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said unto them,

Pe

W
f
sep
the

Q
A
c
f

C
no
died
he l
will
livi

C
near
surr
men
resto

A
hast
us t
belee
prebe
munda

On Easter day.

We have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

On Easter day.

¶ At morning prayer, in stead of the Psalm, Come let us, &c. these anthemes shall be sung or said.

Christ rising again from the dead, now dieth not, death from henceforth hath no power upon him. For in that he died, he died but once, to put away sin: but in that he liveth, he liveth unto God. And so likewise count your selves dead unto sin, but living unto God in Christ Jesus our Lord.

Christ is risen again, the first fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

The collect.

Almightie God, which through thy onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires, so by thy continuall help

On Easter day.

help we may bring the same to good effect,
through Iesus Christ our Lord, who li-
ueth, &c.

The epistle.

Colos.
3. 1.

If ye be risen again with Christ, seek those
things which are above, where Christ
sitteth on the right hand of God. Set your
affection on heavenly things, and not on
earthly things: for ye are dead, and your
life is hid with Christ in God. Whensoeuer
Christ (which is our life) shall shew himself,
then shall ye also appear with him in glory.
Mortifie therefore your earthly members,
fornication, uncleannesse, unnaturall lust,
evill concupiscence, and covetousnesse, which
is worshipping of idols: for which things
sake, the wrath of God useth to come on the
children of unbelief, among whom ye walked
sometime, when ye lived in them.

The gospel.

John
20. 1.

The first day of the sabbaths came
Mary Magdalene early (when it
was yet dark) unto the sepulchre, and
saw the stone taken away from the grave.
Then she ran and came to Simon Peter,
and to the other disciple whom Iesus lo-
ved, and saith unto them, They have taken
away the Lord out of the grave, and we
cannot tell where they have laid him.
Peter

Easter week.

Peter therefore went forth, and that other disciple, and came into the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he had stooped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleaved: for as yet they knew not the scripture, that he should rise again from death. Then the disciples went away again to their own home.

¶ Munday in Easter week.

The collect.

Almighty God, which through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires: so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, &c.

She

The munday in

The epistle.

Peter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousness is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things: which preaching was published throughout all Iury, and began in Galilee, after the baptisme which John preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about, doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew and hanged on tree. Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the Judge of the quick and the dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.

The

Easter week.

The gospel.

BEhold, two of his disciples went that same day to a town called Emmaus, which is from Jerusalem about three score furlongs, and they talked together of all the things that had happened. And it chanced, while they communed together, and reasoned, Jesus him self drew neer and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a prophet, mightie in deed and word before God, and all the people, and how the high priests, and our rulers delivered him to be condemned to death, and have crucified him: But we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company, made us astonished, which

The munday in

which came early unto the sepulchre, and found not his bodie, and came, laying, that they had seen a vision of angels, which said, that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools, and slow of heart to beleefe all that the prophets have spoken. Dught not Christ to have suffered these things, and to enter into his glorie? And he began at Moses and all the prophets, and interpreted unto them in all the scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they con. rained him, saying, Abide with us, for it draweth toward night, and the day is far passed. And he went in to tarrie with them. And it came to passe as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures? and they rose up the same hour,

Easter week.

hour, and returned to Jerusalem, and sonnd
the eleven gathered together, and them that
were with them, saying, The Lord is risen
indeed, and hath appeared unto Simon.
And they told what things were done in the
way, and how they knew him in breaking of
bread.

¶ Tuesday in Easter week.

The collect.

Almighty Father, which hast given
thine onely Son to die for our sins,
and to rise again for our justification: grant
us so to put away the leaven of malice and
wickednesse, that we may alwayes serve thee
in purenesse of living and truth, through Je-
sus Christ our Lord. Amen.

The epistle.

Ye men and brethren, children of the
generation of Abraham, and whoso-
ever among you feareth God, to you is
this word of saluatiō sent. For the inhabi-
tants of Jerusalem, and their rulers,
because they knew him not, nor yet the
voices of the prophets, which are read
every sabbath day, they have fulfilled
them in condemning him. And when they
found no cause of death in him, yet deli-
uered they Pilate to kill him. And when
they had fulfilled all that were written of
him,

Acts 13.
26.

The tuesday

him, they took him down from the tree, and put him in a sepulchre. But God raised him again from death the third day. And he was seen many dayes of them which went with him from Galilee to Ierusalem, which are witnesses unto the people. And we declare unto you; how that the promise which was made unto the Fathers, God hath fulfilled unto their children, even unto us, in that he raised up Iesus again, even as it is written in the second psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy promises made to David will I give faithfully unto you; wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleep, and was laid unto his Fathers, and saw corruption: but he whom God raised again, saw no corruption, Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveness of sins, and that by him all that beleeve, are justified from all things, from which ye could not be justified by the Law of Moses.

Beware

Tuesday in Easter week.

Beware therefore, lest that fall on you; which is spoken of in the prophets, Behold ye despisers, and wonder, and perish ye: for I do a work in your dayes, which ye shall not beleewe, though a man declare it unto you.

The gospel.

Jesus stood in the midst of his disciples, Luke
and said unto them, Peace be unto you: 24.36.
It is I. Fear not. But they were abashed,
and afraid, and supposed that they had
seen a spirit. And he said unto them, Why
are ye troubled, and why do thoughts arise
in your hearts? Behold my hands and my
feet, that it is even I my self: handle me
and see: for a spirit hath no flesh and bones,
as ye see me have. And when he had thus
spoken, he shewed them his hands and his
feet. And while they yet beleewed not for
joy, and wondered, he said unto them,
Have ye here any meat? And they offered
him a piece of a broiled fish, and of an hony
comb. And he took it, and did eat be-
fore them. And he said unto them, These
are the words which I spake unto you,
while I was yet with you: that all must
be fulfilled which were written of me in the
law of Moses, and in the Prophets, and
in the psalms. Then opened he their
wits, that they might understand the

D

scri

The first sunday

Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Jerusalem. And ye are witnesses of these things.

¶ The first sunday after Easter.

The collect.

A Almighty God, &c. As at the communion on Easter day.

The epistle.

1. John
3. 4.

All that is born of God, overcometh the world. And this is the victorie that overcometh the world, even our faith. Who is he that overcometh the world, but he that beleeueth that Jesus is the Son of God? This Jesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three which bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one. And there are three which bear record in earth, the Spirit, and Water, and Blood, and these three are one. If we receive the witness of men, the witness of God is greater: For this

after Easter.

Is the witness of God which he testified of his Son. He that beleeueth on the Son of God, hath the witness in him self: He that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gave of his Son. And this is the record how that God hath given to us eternall life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The gospel.

The same day at night, which was the first day of the sabbaths, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you, as my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

John
20. 19.

The second Sunday

The collect.

A Almighty God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us the grace that we may alwayes most thankfully receive that his inestimable benefit, and also dayly endeavour our selves to follow the blessed steps of his most holy life, through the same, &c.

The epistle.

1 Pet.
2. 19.

This is thank-worthy, if a man for conscience toward God endure grief, and suffer wrong undeserved. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye suffer wrong, and take it patiently, then is there thank with God: For hereunto verily were ye called. For Christ also suffered for us, leaving us an example, that ye should follow his steps, which did no sin, neither was there guile found in his mouth. Which when he was reviled, reviled not again: when he suffered, he threatened not; but committed the vengeance to him that judgeth righteously. Which his own self bare our sins in his body on the tree: that we being delivered from sin, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are

after Easter.

are now turned unto the Shepherd and Bishop of your souls.

The gospel.

Christ said, I am the good Shepherd. A good shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth, and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father: and I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.

John
10. 11.

¶ The third Sunday after Easter.

The collect.

Almighty God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that
D 3 be

The third Sunday

be contrary to their profession, and follow
all such things as be agreeable to the same,
through our Lord Jesus Christ.

The epistle.

1 Pet.
2. 11.

DEarly beloved, I beseech you, as
strangers and pilgrims, abstain from
fleshy lusts, which fight against the soules,
and see that ye have honest conversation a-
mong the Gentiles, that whereas they
backbite you as evil doers, they may see
your good works, and praise God in the day
of visitation. Submit your selves therefore
every man for the Lords sake, whether it be
unto the king, as unto the chief head, either
unto rulers, as unto them that are sent of
him for the punishment of evil doers, but
for the land of them that do well. For so is
the will of God, that with well doing ye
may stop the mouthes of foolish and igno-
rant men, as free, and not as having the li-
berty for a cloak of maliciousnesse, but even
as the servants of God. Honour all men:
Love brotherly fellowship: Fear God: Ho-
nour the king.

The gospel.

John
16. 16.

Jesus said to his disciples, After a while
ye shall not see me, and again, after a
while ye shall see me: For I go to the Fa-
ther. Then said some of his disciples be-
tween

after Easter:

tween themselves, What is this that he saith unto us, After a while ye shall not see me, and again, After a while ye shall see me, and that I go to the Father? They said therefore, what is this that he saith, After a while? We cannot tell what he saith. Jesus perceived that they would ask him, and said unto them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, After a while ye shall see me. Verily, verily I say unto you, Ye shall weep and lament, but contrariwise the world shall rejoyce. Ye shall sorrow, but your sorrow shall be turned into joy. A woman when she travaileth, hath sorrow, because her hour is come: but as soon as she is delivered of the childe, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

¶ The fourth Sunday after Easter.

The collect.

Almightie God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest pro-

The iiii. Sunday.

mise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found through Christ our Lord.

The epistle.

James
1. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lightes, with whom is no variablenesse neither shadow of change. Of his own will began he us with the word of truth, that we should be the first fruits of his creatures. Therefore, dear brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not that which is righteous before God. Therefore lay apart all filchinesse, and superfluity of malitiousnesse, and receive with meeknesse the word that is grafted in you, which is able to save your souls.

The gospel.

John
16. 5.

Jesus said unto his disciples, Now go I my way to him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, it is expedient for you that I go away: For if I go not away, that Comforter will not come unto you: But if I depart, I will send him unto you

after Easter.

you. And when he is come, he will rebuke the world of sin, and of righteousness, and of judgement. Of sin, because they beleeve not on me. Of righteousness, because I go to my father, and ye shall see me no more. Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth. He shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, that he shall take of mine, and shew unto you.

¶ The v. Sunday after Easter.
The collect.

Lord, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Iesus Christ.

The epistle.

See that ye be doers of the word, and not hearers only, deceiving your own selves, James
1. 22.

¶ The v. sunday after Easter,

selues. For if any man hear the word, and declareth not the same by his works, he is like unto a man beholding his bodily face in a glasse: for as soon as he hath looked on himself, he goeth his way, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion and undefiled before God the Father is this, to visit the fatherlesse and widows in their afflictie, and to keep himself unspotted of the world.

The gospel.

John
16. 23.

Verily, verily I say unto you, Whatsoever ye ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you by prophesies. The time will come when I shall no more speak unto you by prophesies, but I shall shew you plainly from my Father. At that day shall ye ask in my Name: and I say not unto you, that I will

Ascension day

will speak unto my Father for you: for the Father himself loveth you, because ye have loved me, and have beleev'd that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now thou talkest plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee any question: therefore beleve we that thou camest from God. Jesus answered them, Now ye do beleve: behold, the hour draweth nigh, and is already come, that ye shall be scattered every man to his own, and shall leave me alone: And yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace, for in the world shall ye have tribulation: but be of good cheer, I have overcome the world.

¶ The Ascension day.

The collect.

GRant we beseech thee, Almighty God, that like as we do beleve thy onely begotten Son our Lord to have ascended into the heavens: so we may also in heart and minde thither ascend and with him continually dwell, who liveth, &c.

The

Ascension day.

The epistle.

Acts 1. 1

In the former treatise (Dear Theophilus) we have spoken of all that Jesus began to do and teach, untill the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen, to whom also he shewed himself alive after his passion (and that by many tokens) appearing unto them forty daies, and speaking of the kingdom of God, and gathered them together, and commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, whereof (saith he) ye have heard of me. For John truly baptized with water: but ye shall be baptized with the holy Ghost after these few daies. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after the holy Ghost is come upon you; and ye shall be witnesses unto me, not onely in Jerusalem, but also in all Iury, and in Samaria, and even unto the worlds end. And when he had spoken these things, while

Ascension day.

While he beheld, he was taken up on high, and a cloud receiued him up out of their sight. And while they looked steadfastly upward heaven, as he went, beheld, two men stood by them in white apparell, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Iesus which is taken up from you into heaven, shall so come even as ye haue seen him go into heaven.

The gospel.

Iesus appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardnesse of heart, because they beleevd not them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the gospel unto all creatures: He that beleveth and is baptized, shall be saved: but he that beleveth not, shall be damned. And these tokens shall follow them that beleve: In my Name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received

Mark
16. 14.

Sunday after Ascension day.

bro into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.

¶ The Sunday after Ascension day.

The collect.

O God the King of glory, which hast exalted thine only Son Iesus Christ to thy great triumph unto thy kingdom in heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is gone before, who liveth and reigneth &c.

The epistle.

1-Pet.
2.7.

The end of all things is at hand. Be ye therefore sober, and watch unto prayer. But above all things have fervent love among your selves, for love shall cover the multitude of sins, be ye harbourours one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good ministers of the manifold graces of God. If any man speak: let him talk as the words of God. If any man minister, let him do it, as of the ability which God ministereth to him, that

God

Whitsunday.

God in all things may be glorified, through
Jesus Christ, to whom be praise and domi-
nion for ever and ever. Amen.

The gospel.

When the Comforter is come, whom
I will send unto you from the fa-
ther (even the Spirit of Truth, which
proceedeth of the Father) he shall testifie of
me, and ye shall bear witness also, because
ye have been with me from the beginning.
These things have I said unto you, because
ye should not be offended. They shall ex-
communicate you, yea, the time shall come
that whosoever killeth you, will think that
he doth Gods service. And such things will
they do unto you, because they have not
known the Father, neither yet me. But
these things have I told you, that when the
time is come, ye may remember them that
I told you.

John
15. 26.

¶ Whitsunday.

The collect.

GOD, which as upon this day hast
taught the hearts of thy faithfull pro-
ple, by the sending to them the light of thy
holy Spirit: grant us by the same Spirit
to have a right judgement in all things,
and evermore to rejoyce in his holy com-
fort through the merits of Christ Jesus
our Saviour, who liveth and reigneth
with

Whitsunday:

With thee in the unitie of the same Spirit,
one God world without end. Amen.

The epistle.

Act. 2. 1.

When the fifty dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty winde: and it filled all the house where they sat. And there appeared unto them cloven tongues, like as they had been of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. Then were dwelling at Jerusalem, Jews, devout men, out of every nation of them that are under the heaven. When this was noised about, the multitude came together, and were astonished, because that every man heard them speak with his own language. They wondered all, and marvelled, saying among themselves. Behold, are not all these which speak, of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotomia, and of Syria, and of Capadocia, of Pontus, and Asia, Phrygia, and Pam-

Whitsunday.

Damphylis, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jews and proselytes, Creets and Arabians: we have heard them speak in our own tongues the great works of God.

The gospel.

Jesus said unto his disciples, If ye love John.
me, keep my commandments, and I 14. 21.
will pray the Father, and he shall give you
another comforter, that he may abide with
you for ever, even the spirit of truth,
whom the world cannot receive, because
the world seeth him not, neither knoweth
him: but ye know him, for he dwelleth
with you, and shall be in you. I will not
leave you comfortlesse, but will come to
you. Yet a little while, and the world seeth
me no more, but ye see me: for I live, and
ye shall live. That day shall ye know that
I am in my Father, and you in me, and
I in you. He that hath my command-
ments, and keepeth them, the same is he
that loveth me. And he that loveth me,
shall be loved of my Father, and I will love
him, and will shew mine own self unto
him. Judas saith unto him, (not Judas
Ischariot) Lord, what is done, that thou
wilt shew thy self unto us, and not unto
the world? Jesus answered, and said un-

Whitsunday.

to him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him: He that loveth me not, keepeth not my sayings. And the word which ye hear is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would verily rejoyce, because I said, I go unto the Father: For the Father is greater than I. And now have I shewed you before it come, that when it is come to passe ye might beleve. Hereafter will I not talk many words unto you: for the prince of this world cometh, and hath nought in me, but that the world may know that I love the Father: and as the Father gave me commandment, even so do I.

¶ Munday.

¶ Munday in Whitsun week.

The collect.

GOD, which as upon th's day hast taught, &c. As upon Whitsunday.

The epistle.

Then Peter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things: which preaching was published throughout all Iury, and began in Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the devill: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem: whom they slew, and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people,

Acts 10.

34.

The munday

and to testifie that it is he which was ordained of God to be the iudge of the quick and dead. To him giue all the prophets witnesse, that through his Name whosoever beleueth in him, shall receiue remission of sins. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The gospel.

Iohn
3. 16.

SO God loved the world, that he gaue his onely begotten Son, that whosoever beleueth in him, should not perish, but haue everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that beleueth on him, is not condemned: but he that beleeueth not is condemned already, because he

in Whirfunweek.

he hath not beleevd on the Name of the onely begotten Son of God. And this is the condemnation, That light is come into the world: and men loved darknesse more then light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, that his deeds should be reproved. But he that doth the truth cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ Tuesday in Whirfun week.

The collect.

God which, &c. As upon Whitunday.

The epistle.

When the apostles which were at Jerusalem, heard say that Samaria had received the word of God, they sent unto them Peter and John: which when they were come down, prayed for them, that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they received the holy Ghost.

The gospel.

Verily, verily I say unto you, He that Joha
ventresh not in by the dooz into the
D 3 sheepe.

Trinity Sunday.

sheep^s old, but climbeth up some other way, the same is a thief and a murtherer. But he that entreteth in by the dooz is the shep-herd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and lead-eth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Iesus unto them, but they understood not what things they were which he spake un-to them. Then said Iesus unto them a- gain, Verily, verily I say unto you, I am the dooz of the sheep. All, even as many as came before me, are theeves and mur-therers: but the sheep did not hear them. I am the dooz, by me if any enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill and destroy. I am come that they might have life, and that they might have it more abundantly.

¶ Trinity Sunday.

The collect.

A Almighty and everlasting God, which
hast given unto us thy servants grace
by

Trinity Sunday:

by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the divine Majestie to worship the Unitie: we beseech thee, that through the stedfastnesse of this faith, we may evermore be defended from all aduersitie, which liuest and reigneest one God world without end. Amen.

The epistle.

After this I looked, and behold, a Apoc.
4. 1.
door was open in heaven: And the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit: and behold, a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon like unto a jasper stone, and a sardine stone. And there was a rainbow about the seat, in sight like unto an emerauld. And about the seat were four and twentie seats, and upon the seats four and twentie elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the seat,

D 4

which

Trinity Sunday?

Which are the seven spirits of God. And before the seat there was a sea of glasse like unto crySTALL, and in the midst of the seat, and round about the seat were four beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were all full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gave glorie, and honour, and thanks to him that sat on the throne (wh ch liveth for ever and ever) the four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord our God, to receive glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The gospel.

Joh. 3. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that

Trinity sunday.

that thou art a teacher come from God: for no man could do such miracles as thou doest, except God were with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Can he enter into his mothers womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. Marvell not thou, that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things? verily, verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye beleeve not, how shall ye beleeve, if

Whitsunday.

to him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him: He that loveth me not, keepeth not my sayings. And the word which ye hear is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would verily rejoyce, because I said, I go unto the Father: For the Father is greater than I. And now have I shewed you before it come, that when it is come to passe ye might beleieve. Hereafter will I not talk many words unto you: for the prince of this world cometh, and hath nought in me, but that the world may know that I love the Father: and as the Father gave me commandment, even so do I.

¶ Munday.

¶ Munday in Whitsun week.

The collect.

GODD, which as upon th's day hast taught, &c. As upon Whitsunday.

The epistle.

Then Peter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things: which preaching was published throughout all Iury, and began in Galilee, after the baptisme which John preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the devill: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem: whom they slew, and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto us witnesses (chosen before of God for the same intent) which did eat and drinke with him after he rose from death. And he commanded us to preach unto the people,

Acts 10.

34.

The munday

and to testifie that it is he which was ordained of God to be the iudge of the quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleaved, were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The gospel.

John
3. 16.

SO God loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not is condemned already, because he

in Whitsunweek.

he hath not beleevd on the Name of the only begotten Son of God. And this is the condemnation, That light is come into the world: and men loved darknesse more then light, because their deeds were evill. For every one that doth evill, hateth the light, neither cometh to the light, that his deeds should be reprov'd. But he that doth the truth cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ Tuesday in Whitsun week.

The collect.

God which, &c. As upon Whitsunday.

The epistle.

When the apostles which were at Jerusalem, heard say that Samaria had received the word of God, they sent unto them Peter and John: which when they were come down, prayed for them, that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they received the holy Ghost.

The gospel.

Verily, verily I say unto you, He that Johⁿ 10.1.
entreteth not in by the doore into the
sheepe

Trinity Sunday.

sheep^s fold, but climbeth up some other way, the same is a thief and a murtherer. But he that entreth in by the dooz is the shep-herd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and lead-eth them out. And when he hath sent forth his own sheep, he goeth befoze them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Iesus unto them, but they understood not what things they were which he spake un-to them. Then said Iesus unto them a- gain, Verily, verily I say unto you, I am the dooz of the sheep. All, even as many as came befoze me, are theeves and mur-therers: but the sheep did not hear them. I am the dooz, by me if any enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill and destroy. I am come that they might have life, and that they might have it more abundantly.

¶ Trinity Sunday.

The collect.

A Almighty and everlasting God, which
hast given unto us thy servants grace
by

Trinity sunday:

by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine Majestie to worship the Unitie: we beseech thee, that through the stedfastnesse of this faith, we may evermore be defended from all aduersitie, which liuest and reignest one God world without end. Amen.

The epistle.

After this I looked, and behold, a Apoc. 4. 1.
door was open in heaven: And the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit: and behold, a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon like unto a jasper stone, and a sardine stone. And there was a rainbow about the seat, in sight like unto an emerauld. And about the seat were four and twentie seats, and upon the seats four and twentie elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning befoze the seat,
D 4 which

Trinity sunday?

Which are the seven spirits of God. And before the seat there was a sea of glasse like unto crystall, and in the midst of the seat, and round about the seat were four beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were all full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gave glorie, and honour, and thanks to him that sat on the throne (wh ch liveth for ever and ever) the four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord our God, to receive glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The gospel.

Joh. 3. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that

Trinity sunday.

that thou art a teacher come from God? for no man could do such miracles as thou doest, except God were with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Can he enter into his mothers womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvell not thou, that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things? verily, verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye beleeve not, how shall ye beleeve,

The first sunday

If I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lift up the serpent in the wilderness, even so must the Son of man be lift up, that whosoever believeth in him, perish not, but have everlasting life.

¶ The first sunday after Trinitie.

The collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord.

The epistle.

1. John
4. 7.

DEARLY beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: For God is love. In this appeareth the love of God to us-ward, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent

after Trinity.

his Son to be the agreement for our
sins. Dearly beloved, if God so loved
us, we ought also one to love another. No
man hath seen God at any time. If we
love one another, God dwelleth in us, and
his love is perfect in us. Hereby know
we that we dwell in him, and he in us, be-
cause he hath given us of his Spirit. And
we have seen and do testifie, that the Fa-
ther sent the Son to be the Saviour of
the world. Whosoever confesseth that Je-
sus is the Son of God, in him dwelleth
God, and he in God. And we have known
and beleaved the love that God hath to us.
God is love, and he that dwelleth in love,
dwelleth in God, and God in him. Herein
is the love perfect in us, that we should
trust in the day of judgement: For as he
is, even so are we in this world. There is
no fear in love, but perfect loveth casteth out
fear: for fear hath painfulnesse. He that
feareth, is not perfect in love. We love him,
for he loved us first. If any man say, I love
God, and yet hateth his brother, he is a
liar. For how can he that loveth not his
brother whom he hath seen, love God
whom he hath not seen? And this command-
ment have we of him, that he which loveth
God, should love his brother also.

The

Luke
16. 19.

The first sunday

The gospel.

There was a certain rich man which was clothed in purple, and fine white, and fared deliciously every day. And there was a certain begger, named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from the rich mans board, and no man gave unto him: the dogs came also, and licked his sores. And it fortuned that the begger died, and was carried by the angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, he lift up his eyes, and saw Abraham, afar off, and Lazarus in his bosom, and he cryed and said, Father Abraham, have mercie on me, and lend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivdest thy pleasure, and contrariwise Lazarus received pain: But now he is comforted, and thou art punished: Beyond all this, between us and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to us. Then he said, I pray thee therefore, father, send him to my fathers house (for I have five brethren) for to warn them, lest they come also

also
said
prop
May
then
said
the
thou

L
ber
thou
Gra

M
are
we
his
hate
know
abid
beca
oug
But
lect

after Trinity?

also into this place of torment. Abraham said unto him, They have Moses and the prophets, let them hear them. And he said, Nay father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they hear not Moses and the prophets, neither will they beleve, though one rise from death again.

¶ The second sunday after Trinity.

The collect.

LORD make us to have a perpetuall fear and love of thy holy Name, for thou never failest to help and govern them whom thou doest bring up in thy newe love: Grant this, &c.

The epistle.

MArvell not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother is a manslayer, and we know that no manslayer hath eternall life abiding in him. Whereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren. But who so hath this worlds good, and seeth his brother have need, and shutteth up

1. John
3. 13.

The second Sunday

up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue: but in deed and in verity. Whereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we trust to God-ward, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasant in his sight. And this is his commandment, that we beleve on the Name of his Son Iesus Christ, and love one another, as he gave commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the spirit which he hath given us.

The gospel.

Luke
14. 16.

A Certain man ordained a great supper, and bade many, and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a farm, and I must needs go and

after Trinitie.

and see it, I pray thee haue me excused. And another said, I haue bought fife yoke of oxen, and I go to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word again thereof. Then was the good man of the house displeased and said to his seruant. Go out quickly into the streets and quarters of the citie, and bring in hither the poore and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto his seruant, Go out into the high wayes and hedges and compell them to come in, that my house may be filled. *¶* I say unto you, that none of these men which were bidden, shall taste of my supper.

¶ The third Sunday after Trinity.

The collect.

LORD, we beseech thee mercifully to hear us, and unto whom thou hast given an heartie desire to pray, grant that by thy mighty aid we may be defended, through Iesus Christ our Lord.

The epistle.

Submit your selves every man one to another, knit your selves together in low-
1. Peter
5. 5.

The iii. sunday

lowlinesse of minde for God resisteth the proud, and giveth grace to the humble. Submit your selves therefore under the mighty hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober and watch, for your adversary the devill, as a roaring lion walketh about seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace which hath called us unto his eternall glory by Christ Jesus, shall his own self (after that ye have suffered a little affliction) make you perfect, settle, strength, and stablish you. To him be glory and dominion for ever and ever. Amen.

The gospel.

Luke
13. 1.

Then resorted unto him all the publicanes and sinners for to hear him. And the Pharisees and scribes murmured, saying, he receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheep (if he lose one of them) doth not leave ninety and nine in the wilderness, and goeth after that which is lost, untill he finde it? And

after Trinity.

And when he hath found it, he layeth it on his shoulders with joy: and as soon as he cometh home, he calleth together his l. vers and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what woman having ten groats (if she lose one) doth not light a candle, and sweep the house, and seek diligently till she finde it? And when she hath found it, she calleth her lovers and her neighbours together, saying, Rejoyce with me, for I have found the groat which I lost. Likewise I say unto you shall there be joy in the presence of the angels of God, over one sinner that repenteth.

¶ The iiii. Sunday after Trinity.

The collect.

GOD the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou best our ruler and guide, we may so passe through tyme & tyme, that we finally lose not the things eternal: Grant this, heavenly Father, for Jesus Christs sake our Lord. Amen.

R

The

The iiii. Sunday

The epistle.

Rom. 8.
28.

I Suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the sons of God shall appear, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God. For we know that every creature groaneth with us also, & travelleth in pain, even unto this time: not only it, but we also which have the first fruits of the Spirit, mourn in our selves also, and wait for the adoption of the children of God, even the deliverance of our bodies.

The gospel.

Luke. 6.
38.

Be ye mercifull, as your Father also is mercifull. Judge not, and ye shall not be judged. Condemne not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withall, shall other men mete to you again. And be put forth

after Trinitie.

forth a similitude unto them; Can the blinde lead the blinde? do they not both fall into the ditch? The disciple is not above his master. Every man shall be perfect, even as his master is. Why seeest thou a mote in thy brothers eye, but considerest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seeest not the beam that is in thine own eye? First, thou hypocrite, cast out the beam out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth Sunday after Trinitie.

The collect.

GRANT Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietnes, through Jesus Christ our Lord.

The epistle.

BE ye all of one minde, and of one heart, love as brethren, be pitifull, be courteous (inseek) not rending evil for evil, or rebuke for rebuke: but contrariwise blisse, knowing that ye are thereunto called, even that ye should be heirs of the blessing. For he that doth long after life, and

R 2

loveth

1 Pet.

3 8.

The fifth Sunday

loveth to see good dayes, let him refrain his
tongue from evil, and his lips that they
speak no guile. Let him eschew evil, and do
good, let him seek peace, and ensue it. For
the eyes of the Lord are over the righteous,
and his ears are open unto their prayers.
Again, the face of the Lord is over them that
do evil. Moreover, who is he that will
harm you, if ye follow that which is good?
Yea, happy are ye if any trouble happen un-
to you for righteousness sake. Be not ye afraid
for any terror of them, neither be ye trou-
bled, but sanctifie the Lord God in your
hearts.

The gospel.

IT came to passe that when the people pres-
sed upon him to hear the word of God, he
stood by the lake of Genesareth, & saw two
ships stand by the lakes side, but the fisher-
men were gone out of them, & were washing
their nets. And he entred into one of the
ships which pertained to Simon and prayed
him that he would thrust out a little from
the land. And he sat down, and taught the
people out of the ship. When he had left
speaking, he said unto Simon, Launch out in-
to the deep, and let slip your nets to make a
draught. And Simon answered, and said
unto him, Master, we have laboured all
night,

after Trinitie.

night, and have taken nothing: nevertheless, at thy commandment I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellows which were in the other ship that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell down at Jesus knees, saying, Lord go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes, which they had taken: and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him.

¶ The sixth Sunday after Trinitie.

The collect.

GOD which hast prepared to them that love thee, such good things as passe mans understanding, pour into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises which exceed all that we can desire, through Jesus Christ our Lord.

R 3

The

The sixth Sunday

The epistle.

Rom.
6. 8.

Now ye not, that all we which are baptized in Iesus Christ, are baptized to die with him? We are buried then with him by baptisme for to die., that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead, is justified from sin. Wherefore, if we be dead with Christ, we beleeve that we shall also live with him: knowing that Christ being raised from death dieth no more, death hath no more power over him. For as touching that he died, he died concerning sin once, and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Iesus Christ our Lord.

Matth.
5. 20.

The gospel.

Iesus said unto his disciples, Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into

after Trinitie.

into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth shall be in danger of judgement. But I say unto you, That whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a council. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first, and be reconciled to thy brother; and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the utmost farthing.

¶ The vii. Sunday after Trinitie.

The collect.

LOrd of all power and insight, which art the author, and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with

The sixth Sunday

The epistle.

Rom.
6. 3.

Know ye not, that all we which are baptizeded in Iesus Christ, are baptizeded to die with him? We are buried then with him by baptisme for to die., that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead, is justified from sin. Therefore, if we be dead with Christ, we beleeve that we shall also live with him: knowing that Christ being raised from death dieth no more, death hath no more power over him. For as touching that he died, he died concerning sin once, and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Iesus Christ our Lord.

Matth.
5. 20.

The gospel.

Iesus said unto his disciples, Except your righteousness exceede the righteousness of the scribes and Pharisees, ye cannot enter into

after Trinitie

into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill : whosoever killeth shall be in danger of judgement. But I say unto you, That whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a counsell. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first, and be reconciled to thy brother ; and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the utmost farthing.

¶ The vii. Sunday after Trinitie.

The collect.

LOrd of all power and might, which art the author, and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with

The vii Sunday

all goodnesse, and of thy great mercy keep us in the same, through Iesus Christ our Lord. Amen.

The epistle.

Rom. 6.

29.

I Speak grossly, because of the infirmities of your flesh. As ye have given your members servants to uncleanness and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For when ye were servants of sin, ye were void of righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit to be sanctified, and the end everlasting life. For the reward of sin is death, but everlasting life is the gift of God, through Iesus Christ our Lord.

The gospel.

Mark

8. 1.

In those dayes, when there was a very great company, and had nothing to eat, Iesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been now with me three dayes, and have nothing to eat, and if I send them away fasting to their own houses, they shall faint by the way: for divers

after Trinitie.

of them came from far. And his disciples answered him, Where should a man have bread here in the wilderness, to satisfie these? And he asked them, How many loaves have ye? They said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and when he had given thanks he brake, and gave to his disciples to set before them, and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eat, were about four thousand. And he sent them away.

¶ The viii. Sunday after Trinity.

The collect.

GOD, whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which be profitable for us, through Iesus Christ our Lord.

The epistle.

BRETHREN, we are debtors, not to the flesh to live after the flesh: for if ye live after the flesh, ye shall die. But if ye through the

Rom 8,

12.

The viii. Sunday

The Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heirs, the heirs (I mean) of God, and heirs annexed with Christ. If so be that we suffer with him, that we may also be glorified together with him.

The gospel.

Matth.

23. 13.

BEWARE of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

after Trinitie.

ben, he shall enter into the kingdom of
heaven.

¶ The ix. Sunday after Trinitie.

The collect.

GRant to us Lord, we beseech thee, the
spirit to think and do alwayes such
things as be rightfull, that we which cannot
be without thee, may by thee be able to live
according to thy will, through Iesus Christ
our Lord.

The epistle.

Brethren, I would not that ye should be
ignorant, how that our fathers were
all under the cloud, and all passed thorow
the sea, and were all baptized under Mo-
ses in the cloud, and in the sea, and did all
eat of one spirituall meat, and did all drink
of one spirituall drink: and they drank of
the spirituall rock that followed them,
which rock was Christ, But in many of
them had God no delight, for they were
overthrowen in the wilderness. These are
ensamples to us: that we should not lust
after evil things as they lusted: and that
we should not be worshipers of images,
as were some of them, according as it
is written, The people sat down to eat
and drink, and rose up to play. Neither let
us be defiled with fornication, as some of
them were defiled with fornication, and
sell

1 Cor.
10. 1.

The ix. Sunday

fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for examples: but are written to put us in remembrance, wherin the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way that ye may be able to beare it.

The gospel.

Luke
16. 1.

Jesus said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give accomptes of thy stewardship, for thou mayest be no longer steward. The steward said within himself, What shall I do? For my master taketh away from me the stewardship: I cannot dig, and to beg I am ashamed,

after Trinity!

ashamed. I wot what to do, that when I am put out of the Stewardship, they may receive me into their houses. So when he had called all his masters debtors together, he said unto the first, How much owest thou unto my master? And he said, An hundred tuns of oil. And he said unto him, Take thy bill, and sit down quickly, and write fiftie. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said unto him, Take thy bill and write fourscore. And the Lord commended the unjust steward, because he had done wisely. For the children of this world are in their nation wiser than the children of light. And I say unto you, Make you friends of the unrighteous mammon, that when ye shall have need, they may receive you into everlasting habitations.

The x. Sunday after Trinity.

The collect.

Let thy mercifull ears, O Lord be open to the prayers of thy humble servants, and that they may obtain their petitions, make them to ask such things as shall please thee, through Iesus Christ our Lord.

The epistle.

Concerning spirituall things, brethren, I would not have you ignorant. We know

1 Cor.

12.1.

The x. Sunday

know that ye were Gentiles, and went yone wayes unto dumb images, even as ye were led. Wherefore I declare unto you, that no man speaking by the Spirit of God, desireth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie with all. For to one is given through the Spirit, the utterance of wisdom, to another is given the utterance of knowledge by the same Spirit, to another is given faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgement to discern spirits, to another divers tongues, to another the interpretation of tongues: And these all worketh the self same Spirit, dividing to every man a severall gift, even as he will.

The gospel.

Luke

19. 41.

AND when he was come neer to Ierusalem, he beheld the citie, and wept on it, saying, If thou hadst known those things which belong unto thy peace, even

27

after Trinity.

In this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come unto thee, that thine enemies shall cast a bank about thee, and compass thee round, and keep thee in on every side, and make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

¶ The xi. Sunday after Trinitie.

The collect.

GOD, which declarest thy almighty power most chiefly in shewing mercie and pitie: give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The epistle.

Brethren, as appertaining to the gospel 1. Cor.
which I preached unto you, which ye 15. 1.
have also accepted, and in the which ye continue, by the which ye are also saved: I beseech you to wit, after what manner I preach
89

The xi. funday

Shed unto you, if ye keep it, except ye have beleueed in vain, for first of all I delivered unto you that which I receiued, how that Christ died for our sins, agreeing to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of more then five hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the apostles. And last of all he was seen of me, as of one that was born out of due time: for I am the least of the apostles, which am not worthy to be called an apostle, because I have persecuted the congregation of God. But by the grace of God I am that I am: And his grace which is in me, was not in vain. But I laboured more abundantly then they all, yet not I, but the grace of God, which is with me. Therefore whether it were I, or they, so we preached, and so ye have beleueed.

The gospel.

Luke
18. 7.

Chris̄t told this parable unto certain which trusted in themselves, that they were perfect, and despised other. Two men went up into the temple to pray

after Trinitie.

pray, the one a pharisee, and the other a publicane. The pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers or as this publicane. I fast twice in the week, I give tithes of all that I possesse. And the publicane standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

¶ The xii. sunday after Trinitie.

The collect.

Almighty and everlastling God, which art alwayes more ready to hear then we to pray, and art wont to give more then either we desire, or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord.

The epistle.

Such trust have we through Christ to 2. Cor.
God-ward, not that we are sufficient 3. 4.

S

95

The xii. Sunday

of our selves to think any thing as of our selves: but if we be able unto anything, the same cometh of God, which hath made us able to minister the new testament, not of the letter, but of the Spirit: For the letter killeth, but the Spirit giveth life. If the ministration of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) Altho shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glorie.

The gospel.

Mark
5. 27.

JESUS departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, and did spit, and touched his tongue, and looked up to heaven, and sighed, and said unto him, Ephata, that is to say, Be opened. And straightway

pe
ye
to
ho
the

T
as c
is c
bega
thir
that
Chr
effec

after Trinity.

way his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them, that they should tell no man. But the more he forbade them, so much the more a great deal they publish'd, saying, We hath done all things well, he hath made both the deaf to hear, and the dumb to speak.

¶ The xiii sunday after Trinity.

The collect.

A Almighty and mercifull God, of whose onely gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same through Jesus Christ our Lord.

The epistle.

TO Abraham and his seed were the promises made. We saith not, In his seeds, as of many: but in thy seed, as of one, which is Christ. This I say, that the law, which began afterward beyond four hundred and thirty yeers, doth not disanull the testament that was confirmed afore of God unto Christ-ward, to make the promise of none effect. For if the inheritance come of the law,

§ 2

law

Galat.
3.16.

The xiii. Sunday

Law, it cometh not now of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? The law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by angels in the hand of a Mediatour. A Mediatour is not a Mediator of one; but God is one. Is the law then against the promise of God? God forbid. For if there had been a law given which could have given life, then no doubt righteousness should have come by the law. But the scripture concludeth all things under sinne, that the promise by the faith of Jesus Christ should be given to them that beleve.

The gospel.

Luke
10. 23.

H Apples are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answered, and said, Love the Lord

after Trinitie.

thy God withall thy heart, and with all thy soul, and with all thy strength, and with all thy minde, and thy neighbour as thy self. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among thieves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain priest that same way, and when he saw him, he passed by: and likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certain Samaritane, as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oil, and wine, and set him on his own beast, and brought him to a common inn, and made provision for him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto

The xliiii. Sunday

unto him that fell among the theebes? And he said unto him, He that shewed mercy on him. Then said Iesus unto him, Go, and do thou likewise.

¶ Th xliiii. Sunday after Trinity.

The collect

Almightie and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Iesus Christ our Lord.

The epistle.

I Say, Walk in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh. These are contrary one to the other; so that ye cannot do whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these: Soultrey, fornication, uncleanness, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murder, drunkennesse, gluttonie, and such like: of the which I tell you before, as I have told you in times past, that they which commit such things, shall not

after Trinity.

not be inheritours of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faithfullnesse, meeknesse, temperance: against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The gospel.

AND it chanced, as Iesus went to Ierusalem, Luke
that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Iesus Master, have mercy on us. When he saw them, he said unto them, Go, shew your selves unto the priests. And it came to passe that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks: and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

¶ The xv. sunday

The collect.

Keepe we beseech thee, O Lord, thy church with thy perpetuall mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Iesus Christ our Lord.

The epistle.

Gala.
6. 11.

Yee see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the law, but desire to have you circumcised, that they might reioyce in your flesh. God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Iesus neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon Israel that pertaineth to God. From henceforth let no man

after Trinitie.

no man put me to businesse: for I bear in my body the marks of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

The gospel.

NO man can serue two masters: for either he shall hate the one, and love the other, or else lean to the one, and despise the other. He cannot serue God and mammon. Therefore I say unto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meat? And the body more of value then raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor carry into the barns, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought, can add one cubit unto his stature? And why care ye for raiment? Consider the lilies of the field, how they grow, they labour not, neither do they spin: and yet I say unto you, that even Solomon in all his royaltie was not clothed like one of these. Wherefore if God so clothe the grasse of the field (which though it stand to day, is to morrow cast into the furnace,) shall he not

Matth.
6. 24.

The xvi. Sunday

not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things: but rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be ministered unto you. Care not then for the morrow, for to morrow day shall care for it self. Sufficient unto the day is the trouble thereof.

¶ The xvi. Sunday after Trinity.

The collect.

Lord we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The epistle.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called Father in heaven and
earth,

after Trinity.

earth, that he would grant you according to the riches of his glorie, that ye may be strengthened wth his might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnesse, which cometh of God. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praisie in the congregation by Christ Jesus, throughout all generations from time to time. Amen.

The gospel.

And it fortuned that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, behold, there was a dead man carried out, which was the onely son of his mother, and she was a widow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the coffin: and

Luke

7. 11

The xvii. Sunday

and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great prophet is risen up among us, and God hath visited his people. And this rumour of him went forth thorowout all Iury, and thorowout all the regions which lie round about.

¶ The xvii. Sunday after Trinity.

The collect.

LORD, we pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good works, through Iesus Christ our Lord.

The epistle.

Ephes.
4. 1.

I (Which am a prisoner of the Lords) exhort you, that ye walk worthy of the vocation wherewith ye are called, with all lowlinesse and meeknesse, with humblenesse of minde, forbearing one another through love, and be diligent to keep the unity of the Spirit through the bond of peace, being one body, and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God
and

after Trinity.

and Fa'her of all, which is aboue all,
and thow all, and in you all.

The gospel.

IT chanced that Iesus went into the house
of one of the chief Pharisees, to eat bread
on the Sabbath day, and they watched
him. And behold, there was a certain man
before him wh ch had the dropisie. And Ie-
sus answered, and spake unto the lawyers
and Pharisees, saying, Is it lawfull to
heal on the Sabbath day? And they held
their peace. And he took him, and healed
him, and let him go, and answered them,
saying, Which of you shall haue an asse, or
an ox fallen into a pit, and will not
straightway pull him out on the Sabbath
day? And they could not answer him again
to these things. He put forth also a similitu-
dine to the guests, when he marked how
they pressed to be in the highest rooms, and
said unto them, When thou art bidden to
a wedding of any man, sit not down in the
highest room, lest a more honourable man
then thou be bidden of him, and he that
habe him and thee, come, and say to thee,
O be this man room; and thou begin with
shame to take the lowest room. But rather
when thou art bidden, go and sit in the low-
est room, that when he that habe thee com-

Luke

14. 1

sthe

The xviii. Sunday

eth, he may say unto thee, Friend, sit up higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

¶ The xviii. Sunday after Trinity.

The collect.

Lord we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The epistle.

1. Cor.
8. 4.

I thank my God alwayes on your behalf, for the grace of God which is given you by Iesus Christ, that in all things ye are made rich by him, in all utterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you, to the end that ye may be blamelesse in the day of the coming of our Lord Iesus Christ.

The gospel.

Matth.
23. 34.

When the Pharisees had heard that Iesus had put the Sadducees to silence,

Glenn
Cwh
a qu
ster
the l
love
and
min
mar
Th
In
law
w.r
savi
So
Da
Da
Loz
right
fool
hold
able
any
mo

C

after Trinity.

silence, they came together, and one of them (which was a doctour of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy minde. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. In these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They said unto him, The son of David. He said unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he yet his son? And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

¶ The xix. Sunday after Trinity.

The collect.

O God, forasmuch as without thee we are not able to please thee: grant
that

The xix. Sunday

that the working of thy mercy, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The epistle.

Ephes.
4. 17.

THIS I say and testifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanitie of their minde, while they are blinded in their understanding, being far from a godly life, by the means of the ignorance that is in them, and because of the blindenesse of their hearts: which being past repentance, have given themselves over unto wantonnesse, to work all manner of uncleannesse, even with greedinesse. But ye have not so learned Christ: if so be that ye have heard him, and have been taught in him, as the truth is in Iesu, (as concerning the conversation in times past) to lay from you the old man which is corrupt, according to the desireable lusts, to be renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousness and true holinesse. Wherefore put away lying, and speak every man truth unto his neighbour, forasmuch as we are members one of another. Be angry, but sin not: let not the sun go down upon

after Trinity.

upon your wrath, neither give place to the backbiter. Let him that stole, steal no more; but let him labour with his hands the thing which is good that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all malicioufnesse. Be ye courteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

The gospel.

JESUS entred into a ship, and passed over, Mat. 9. a
and came into his own citie. And behold, they brought to him a man lick of the pallsie, lying in a bed. And when Jesus saw the faith of them, he said to the sick of the pallsie, Son, be of good chear, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore think ye evil in your hearts? Whether is it easier to say, Thy sins be
E be

The xvi. Sunday

not much more do the same for you. O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things: but rather seek ye the kingdom of God, and the righteousness thereof, and all these things shall be ministered unto you. Care not then for the morrow, for to morrow day shall care for it self. Sufficient unto the day is the trouble thereof.

¶ The xvi. Sunday after Trinity.

The collect.

Lord we beseech thee, let thy continuall pittie cleane and defende thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The epistle.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called Father in heaven and
earth.

after Trinity.

earth, that he would grant you according to the riches of his glory, that ye may be strengthened with power might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all senses, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fullness, which cometh of God. Give him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the congregation by Christ Jesus, throughout all generations from now to time. Amen.

The gospel.

AS it fortuned that Jesus went into a cite called Nain, and many of his disciples went with him, and much people. When he came nigh to the gate of the cite, behold, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the cite was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the coffin: and

The xvii. sunday

and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great prophet is risen up among us, and God hath visited his people. And this rumour of him went forth throughout all Iury, and throughout all the regions which lie round about.

¶ The xvii. sunday after Trinity.

The collect.

LORD, we pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good works, through Iesus Christ our Lord.

The epistle.

Ephes.
4. 1.

I (Which am a prisoner of the Lords) exhort you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meeknesse, with humbleness of minde, forbearing one another through love, and be diligent to keep the unity of the Spirit through the bond of peace, being one body, and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptism, one God and

after Trinity.

and Father of all, which is above all,
and through all, and in you all.

The gospel.

It chanced that Jesus went into the house
of one of the chief Pharisees, to eat bread
on the Sabbath day, and they watched
him. And behold, there was a certain man
before him which had the dropsie. And Je-
sus answered, and spake unto the lawyers
and Pharisees, saying, Is it lawfull to
heal on the Sabbath day? And they held
their peace. And he took him, and healed
him, and let him go, and answered them,
saying, Which of you shall have an asse, or
an ox fallen into a pit, and will not
straightway pull him out on the Sabbath
day? And they could not answer him again
to these things. He put forth also a simili-
tude to the guests, when he marked how
they pressed to be in the highest rooms, and
said unto them, When thou art bidden to
a wedding of any man, sit not down in the
highest room, lest a more honourable man
then thou be bidden of him, and he that
hath him and thee, come, and say to thee,
Give this man room; and thou begin with
shame to take the lowest room. But rather
when thou art bidden, go and sit in the low-
est room, that when he that hath thee com-
eth,

Luke

14. 1.

The xviii. Sunday

eth, he may say unto thee, Friend, sit up higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

¶ The xviii. Sunday after Trinity.

The collect.

LORD we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The epistle.

2. Cor.
7. 4.

I Thank my God alwayes on your behalfe, for the grace of God which is given you by Iesus Christ, that in all things ye are made rich by him, in all utterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you, to the end that ye may be blamelesse in the day of the coming of our Lord Iesus Christ.

The gospel.

Matth.
23. 34.

When the Pharisees had heard that Iesus had put the Sadduces to silence,

after Trinity.

silence, they came together, and one of them (which was a doctour of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy minde. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. In these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They said unto him, The son of David. He said unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he then his son? And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

¶ The xix. Sunday after Trinity.

The collect.

O God, forasmuch as without thee we are not able to please thee: grant that

The xix. sunday

that the working of thy mercy, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The epistle.

Ephes.
4. 17.

THIS I say and testifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanitie of their minde, while they are blinded in their understanding, being far from a godly life, by the means of the ignorance that is in them, and because of the blindenesse of their hearts: which being past repentance, have given themselves over unto wantonnesse, to work all manner of uncleannesse, even with greedinesse. But ye have not so learned Christ: if so be that ye have heard him, and have been taught in him, as the truth is in Iesu, (as concerning the conversation in times past) to lay from you the old man which is corrupt, according to the desireable lusts, to be renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousness and true holinesse. Wherefore put away lying, and speak every man truth unto his neighbour, soasmuch as we are members one of another. Be angry, but sin not: let not the sun go down upon

after Trinity.

upon your wrath, neither give place to the backbiter. Let him that stole, steal no more; but let him labour with his hands the thing which is good that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

The gospel.

Jesus entred into a ship, and passed over, Mat. 9. 1
and came into his own citie. And behold, they brought to him a man sick of the pallsie, lying in a bed. And when Jesus saw the faith of them, he said to the sick of the pallsie, Son, be of good chear, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore think ye evil in your hearts? Whether is it easier to say, Thy sins be
Ebe

The xx. Sunday.

be forgiven thee : or to say, Arise and walk :
But that ye may know that the Son of
man hath power to forgive sins in earth :
Then said he to the sick of the palsey, Arise
take up thy bed, and go unto thy house.
And he arose, and departed to his house.
But the people that saw it marvelled, and
glozified God which had given such power
unto men.

¶ The xx. Sunday after Trinitie.

The collect.

A Almighty and mercifull God, of thy
bountifull goodnesse keep us from
all things that may hurt us : that we being
ready bords in body and soul, may w. th free
hearts accomplish those things that thou
wouldest have done, through Iesus Christ
our Lord.

The epistle.

Ephes
5. 5.

Take heed therefore how ye walk cir-
cumspectly, not as unwise, but as
wise men, redeeming the time, because the
dayes are evil. Wherefore be ye not un-
wise, but understand what the will of the
Lord is, and be not drunken with wine,
wherein is excelle : but be ye filled with
the spirit, speaking to your selves in
psalms, and hymns, and spirituall
songs, singing and making melodie to the
Lord

after Trinitie.

Lord in your hearts, giving thanks al-
wayes for all things unto God the Father in
the Name of our Lord Iesus Christ, sub-
mitting your selves one to another in the
fear of God.

The gospel.

Jesus said, The kingdom of heaven is. Marth.
12. 1.
like unto a man that was a king, which
made a marriage for his son, and sent
forth his servants to call them that were
bidden to the wedding: and they would
not come. Again he sent forth other ser-
vants, saying, Tell them which are bid-
den, Behold I have prepared my dinner,
mine oxen & my fatlings are killed, and all
things are ready, come unto the marriage.
But they made light of it, and went their
wayes, one to his farm-place, another to
his merchandise, and the remnant took his
servants, and intreated them shamefully,
and slew them. But when the king heard
thereof, he was wroth, and sent forth his
men of war, and destroyed those mur-
derers, and burnt up their cite. Then said
he unto his servants, The marriage in-
deed is prepared, but they which were bid-
den, were not worthy. Go ye therefore out
into the high wayes, and as many as ye
finde, bid them to the marriage. And the
servants

The xxi. Sunday

seruants went forth into the high wayes, and gathered together all, as many as they could finde both good and bad: and the wedding was furnished with guests. Then the King came in to see the guests, and when he spied there a man which had not on a wedding garment, he said unto him, Friend, how comest thou in hither, not ha-ving a wedding garment? And he was even speechlesse. Then said the king to the ministers, Take and binde him hand and foot, and cast him into utter darknesse, there shall he weeping and gnashing of teeth. For many be called, but few are cholen.

¶ The xxi. Sunday after Trinitie.

The collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serue thee with a quiet minde, through Iesus Christ our Lord.

The epistle.

Ephes. 6.
10.

My brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, against

after Trinity:

against worldly rulers, even governours
of the darknesse of this world, against spi-
rituall craftinesse in heavenly things.
Wherefore take unto you the whole ar-
mour of God, that ye may be able to resist
in the evil day, and stand perfect in all
things. Stand therefore, and your loyns
gird with the truth, having on the breast-
plat of righteousnesse, and having shoes
on your feet, that you may be prepared for
the gospel of peace. Above all, take the
shield of faith, wherewith you may quench
all the fiery darts of the wicked, and take the
helmet of salvation, and the sword of the
Spirit which is the word of God. And pray
alwayes with all manner prayer and suppli-
cation in the spirit, and watch thereunto
with all instarce and supplication for all
saints; and for me, that utterance may be gi-
ben unto me, that I may open my mouth
freely to utter the secrets of the gospel (wher-
of I am a messenger in bonds) that therein
I may speak freely as I ought to speak.

The gospel.

There was a certain ruler whose son
was sick at Capernaum. As soon as
the same heard that Jesus was come out of
Tury into Galilee, he went unto him, and
besought him that he would come down

Joh. 4.
46.

The xxii sunday

and heal his son: for he was even at the point of death. Then said Iesus unto him, Except ye see signes and wonders, ye will not beleeve. The ruler said unto him, Sir, come down or ever that my son die. Iesus saith unto him, Go thy way, thy son liveth. The man beleaved the word that Iesus had spoken unto him, and he went his way. And as he was going down, the servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the same hour, in the which Iesus said unto him, Thy son liveth. And he beleaved, and all his household. This is again the second miracle that Iesus did when he was come out of Iary into Galilee.

¶ The xxii. Sunday after Trinitie.

The collect.

Lord, we beseech thee, to keep thy household the church in continual godlinesse, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The

after Trinitie.

The epistle.

I Thank my God with all remembrance of Phil. 1. 3
you alwayes in all my prayers for you,
and pray with gladnesse, because ye are
come into the fellowship of the gospel,
from the first day untill now: and am sure-
ly certified of this, that he which hath be-
gun a good work in you, shall perform it,
untill the day of Iesus Christ, as it becom-
eth me that I should judge of you all, be-
cause I have you in my heart, forasmuch
as ye are all companions of grace with me,
even in my bonds, and in the defending
and establishing of the gospel. For God is
my record, how greatly I long after you all,
from the very heart root in Iesus Christ.
And this I pray, that your love may in-
crease yet more and more in knowledge,
and in all understanding, that ye may ac-
cept the things that are most excellent,
that ye may be pure, and such as offend no
man untill the day of Christ, being filled
with the fruit of righteousness which com-
eth by Iesus Christ, unto the glory and
praise of God.

The gospel.

Peter said unto Iesus, Lord, how oft Matt.
shall I forgive my brother, if he sin 18. 21.
against me? till seven times? Iesus saith
unto him, I say not unto thee, Untill seven
times:

E 4

The xxii. Sunday

times, but seventy times seven times. Therefore is the kingdom of heaven likened unto a certain man that was a king, which would take accounts of his servants; and when he had begun to reckon, one was brought unto him which ought him ten thousand talents: but for as much as he was not able to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the lord pitie on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellows, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellow saw what was done, they were very sorry, and came and told unto their lord all that had happened. Then his lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt, when thou desiredst me: shouldst not thou

after Trinity.

thou also have had compassion on thy fellow, even as I had pittie on thee? And his lord was wroth, and delivered him to the jaylers, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

¶ The xxiii. sunday after Trinity

The collect.

GOD our refuge and strength, which art the authour of all godlinesse, be ready to hear the devout prayers of thy church, and grant that those things which we ask faithfully, we may obtain effectually, through Iesus Christ our Lord, Amen.

The epistle.

BRETHREN, be followers together of me, Phil. 3.
and look on them which walk even 17.
so as ye have us for an example. For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their God, and gloxte to their shame: which are worldly minded. But our conuersation is in heaven, from whence we look for the Saviour, even the Lord Iesus Christ, which shall change our vile body, that it may be

The xxiiii. Sunday

he like unto his glorious body, according to the working, whereby he is able also to subdue all things unto himself.

The gospel.

Marth.
22. 15.

Then the Pharisees went out, and took counsell, how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawfull that tribute be given unto Cesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrites? Shew me the tribute money: and they took him a peny. And he said unto them, Whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar the things which are Cesars, and unto God those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ The xxiiii Sunday after Trinitie.

The collect.

Lord, we beseech thee, assail thy people from their offences, that through thy

thy b
ed fr
hy or
this,

W
alwa
have
and c
for th
for ye
befor
which
all th
mong
heard
of G
ed of
wh ch
Christ
love,
cause
of it,
desire
know
ritual
worth
may

after Trinitie.

thy bountifull goodnesse we may be deliuered from the bands of all those sins, which by our frailtie we have committed. Grant this, &c.

The epistle.

W^e give thanks to God the Father of our Lord Iesus Christ, alwayes for you in our prayers. For we have heard of your faith in Christ Iesus, and of the love which ye bear to all saintes, for the hopes sake which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the gospel, which is come unto you, even as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow-servant, which is for you a faithfull minister of Christ, which also declared unto us your love, which ye have in the spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitfull in all good works,

The xxiiii. Sunday

works, and increasing in the knowledge of God, strengthened with all might through his glorious power, unto all patience and long-suffering, with joyfullnesse, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Matth.
9.18.

The gospel.

While Jesus spake unto the people, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now deceased, but come and lay thine hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve yeers came behinde him, and touched the hem of his vesture. For she said within her self, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepe-eth. And they laughed him to scorn.

But

But
went
Dan
And

S
plen
wor
ed, t

B
bra
rule
and
aga
he
feal
call
An
said
Th
die
but
an
of
wh

after Trinitie.

But when the people were put forth, he went in, and took her by the hand, and said, Damosell, arise. And the damosell arose. And this noise was abroad in all that land.

¶ The xxv. Sunday after Trinitie.

The collect.

Stir up, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The epistle.

Behold, the time cometh, saith the Lord, that I will raise up the righteous branch of David, which King shall bear rule, and he shall prosper with wisdom, and shall set up equity and righteousness again in earth. In his time shall Iuda be saved, and Israel shall dwell without fear. And this is the Name that they shall call him, even, The Lord our righteousness. And therefore behold, the time cometh, saith the Lord, that it shall be no more said, The Lord liveth, which brought the children of Israel out of the land of Egypt: but the Lord liveth, which brought forth and led the seed of the house of Israel out of the north-land, and from all countreys where I have scattered them, and they shall

Jer. 23. 5

The xxv. Sunday after Trin'ity.
shall dwell in their own land again.
The gospel.

Ioh. 6. 5.

Vhen Iesus lift up his eyes, and saw
a great company come unto him
he saith unto Philip, Whence shall we
buy bread that these may eat? This he
said to probe him: for he himself knew
what he would do. Philip answered him,
Two hundred penyworth of bread are not
sufficient for them, that every man may
take a little. One of his disciples (An-
drew, Simon Peters brother) said unto
him, There is a lad here which hath
five barley loaves and two fishes, but
what a e they among so many? And Je-
sus said, Make the people sit down.
There was much grasse in the place. So
the men sat down, in number about five
thousand. And Iesus took the bread, and
when he had given thanks, he gave to
his disciples, and the disciples to them
that were set down, and likewise of the
fishes as much as they would. When they
had eaten enough, he saith unto his disci-
ples, Gather up the broken meat which
remaineth, that nothing be lost. And
they gathered it together, and filled
twelve baskets with the broken meat of
the five barley loaves, which broken
meat remained unto them that had eat-
en.

On S. Andrews day.

em. Then those men (when they had seen the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any more sundayes before Adven Sunday, to supply the same, shall be taken the service of some of those sundayes that were omitted between the Epiphany and Septuagesima.

¶ On S. Andrews day.

The collect.

A Almighty God, which didst give such grace unto thy holy apostle saint Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy commandments, through the same Iesus Christ our Lord.

The epistle.

IF thou acknowledge with thy mouth that Ie us is the Lord, and beleeve in thy heart that God raised him up from death, thou shalt be safe. For to beleeve with the heart, justifieth, and to knowledge with the mouth maketh a man safe. For the scripture saith, Whosoever beleeueth on him, shall not be confounded. There is no difference between

Rom,
10. 9.

On S. Andrews day.

between the Jew and the Gentile, for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord shall be safe. How then shall they call on him on whom they have not beleevd? How shall they beleve on him, of whom they have not heard? How shall they hear without a preacher? And how shall they preach without they be sent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed to the gospel. For Elay saith, Lord, who hath beleevd our sayings? So then saith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know or no? First Moyses saith, I will prouoke you to enuy by them that are no people; by a foolish nation I will anger you. Elay after that is bold, and saith, I am found of them that sought me not, I am manifest unto them that asked not after me. But against Israel he saith, All day long have I stretched forth my hands unto a people that beleeveth not, but speaketh against me.

The

On S. Thomas day.

The gospel.

AS Jesus walked by the sea of Galilee, Matth.
4. 18,
he saw two brethren, Simon, which
was called Peter, and Andrew his brother,
casting a net into the sea (for they were
fishers:) and he saith unto them, Follow me,
and I will make you to become fishers of
men. And they straightway left their nets
and followed him. And when he was gone
forth from thence, he saw other two bre-
thren James the son of Zebedee, and John
his brother, in the ship with Zebedee their
father, mending their nets: and he called
them. And they immediately left the ship and
their father, and followed him.

¶ On S. Thomas day.

The collect.

Almightie and everlasting God, which
for the more confirmation of the faith,
didst suffer thy holy apostle Thomas to be
doubtfull in thy Sons resurrection: Grant
us so perfectly and without all doubt to be-
lieve in thy Son Jesus Christ, that our
faith in thy light never be reproved. Hear
us, O Lord, through the same Jesus Christ,
to whom with thee, &c.

The epistle.

Now are ye not strangers, nor forein- Ephes.
2. 12,
ers, but citizens with the saints; and

A

of

On S. Thomas day.

of the household of God, and art built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together to be an habitation of God, through the holy Ghost.

The gospel.

John
20. 24.

Thomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleve. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleevina. Thomas answered and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast beleved. Blessed are they that have not seen, and

The conversion of S. Paul.

and yet have beleevd. And many other signes truly did Iesus in the presence of his disciples, which are not written in this book. These are written that ye might beleeve that Iesus Christ is the Son of God, and that (in beleevyng) ye might have life through his Name.

¶ The conversion of S. Paul. The collect.

GOD which hast taught all the world, through the preaching of thy blessed apostle S. Paul, grant we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus Christ our Lord.

The epistle.

AND Saul yet breathing out threats, Act. 26. 11
annoyings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to carrye to Damasco to the synagogues, that if he found any of this way (were they men or women) he might bring them bound to Jerusalem. And when he journeyed, it fortuned, that as he was coming nigh to Damasco, suddenly there shined round about him a light from heaven,

The conversion of S. Paul.

and he fell to the earth, and heard a voice laying unto him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the prick. And he both trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, arise and go into the city, and it shall be told thee what thou must do. The men which journeyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: But they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas, after one called Saul of Tarsus: For behold, he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him that he might receive his sight. Then Ananias answered,
Lord,

The conversion of S. Paul.

Lord, I have heard by many of this man, how much evil he hath done to the saints at Jerusalem. And here he hath authoritie of the high priests, to binde all that call on thy Name. The Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes, as it had been scales, and he received sight, and arose, and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues, how that he was the Son of God. But all that heard him, were amazed, and said, Is not this he that spoiled them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the high priests? But Saul increased

The purification of S. Mary.

the more in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

The gospel.

Matth.
19, 27.

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, that when the Son of man shall sit on the seat of his Majesty, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

¶ The purification of S. Mary the virgin.

The collect.

Almighty and everlasting God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh: so grant that we may be presented unto thee with pure and clear mindes, by Jesus Christ our Lord.

The epistle.

¶ The same that is appointed for the Sunday.

The

On S. Matthias day.

The gospel.

When the time of her purification Lake
(after the law of Moses) was 2.22.
come, they brought him to Jerusalem, to
present him to the Lord (as it is written in
the law of the Lord, Every man childe that
first openeth the matrix, shall be called holy
to the Lord) and to offer (as it is said in the
law of the Lord) a pair of turtle doves, or
two young pigeons. And behold, there was
a man in Jerusalem, whose name was Ste-
meon, and the same man was just and god-
ly, and looked for the consolation of Israel,
and the holy Ghost was in him. And an an-
swer had he received of the holy Ghost, that
he should not see death, except he first saw
the Lord Christ. And he came by inspirati-
on into the temple.

¶ On S. Matthias day.

The collect.

Almightie God, which in the place of
the traitour Judas, didst chuse thy
faithfull servant Matthias to be of the
number of the twelve apostles: Grant that
thy church being alway preserved from
false apostles, may be ordered and guided by
faithfull and true pastours, through Iesus
Christ our Lord. Amen.

On S. Matthias day.

The epistle.

Acts
1. 15.

In those dayes Peter stood up in the midst of the disciples, and said, (The number of names that were together, were about an hundred and twentie.) Ye men and brethren, this scripture must needs have been fulfilled, which the holy Ghost through the mouth of David spake before of Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was known unto all the inhabitants of Jerusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the book of psalms, Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have accompanied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptism of John, unto that same day that he was taken up from us) must one be ordained to be a witness with

us

us o
two
(wh
thias
Tho
men
chole
mini
Juda
go in
their
he wa

In the
and ea
from t
them i
was it
ben un
knowe
knowe
and he
him. C
and are
my yok
am me
find res
he, and

O S. Matthias day.

us of his resurrection. And they appointed two, Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven apostles.

The gospel.

In that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily, Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will open him. Come unto me all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.

Matth.
11. 25.

¶ The

¶ The annunciation of Mary.

The collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Son incarnation by the message of an angel, so by his crosse and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The epistle.

Isaiah
7. 10.

GOD spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of David: Is it not enough for you, that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a virgin shall conceive, and bear a Son, and thou his mother shalt call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and chuse the good.

The gospel.

Luke
1. 26.

AND in the sixth moneth, the angel Gabriel was sent from God unto a citie of Galilee named Nazareth, to a virgin sponised to a man, whose name was Joseph, of the house of David, and the

The annunciation of Mary.

the virgins name was Marie. And the angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should be. And the angel laid unto her, Fear not Marie, for thou hast found grace with God: Behold, thou shalt conceive in thy wombe, and bear a son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be none end. Then said Mary to the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according

On S. Marks day.

ing to thy word. And the angel departed from her.

¶ On S. Marks day.

The collect.

A Almighty God, which hast instructed thy holy church with the heavenly doctrine of thy evangelist Saint Mark, give us grace that we be not like children carried away with every blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord.

The epistle.

Eph.
4.7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he went up on high, he led captivity captive, and gave gifts unto men. That he ascended; what meaneth it but that he also descended first into the lower parts of the earth? He that descended, is even the same also that ascended up above all heavens, to fulfill all things. And the very same made some apostles, some prophets, some evangelists, some shepherds, and teachers, to the edifying of the saints, to the work and administration, even to the edifying of the bodie of Christ, till we all come to the unitie of the faith, and knowledge of the Son

On S. Marks day.

Son of God, unto a perfect man, unto the measure of the full perfect age of Christ: that we henceforth should be no more children-wavering, and carried about with every winde of doctrine, by the wilnesse of men, through craftinesse, wherby they lay in wait for us to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the bodie be coupled and knit together throughout every joynt, wherewith one ministereth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The gospel.

I Am the true vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit, will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much

John
15.1.

On S. Philip and James day.

much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified that ye bear much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you: Continue you in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¶ On Philip and James day.

The collect.

A Almighty God, whom truely to know is everlasting life: grant us perfectly to know thy Son Iesus Christ to be the way, the truth, and the life, as thou hast taught S. Philip, and other the apostles, through Iesus Christ our Lord.

The epistle.

Jam. 1. 1

James the servant of God, and of the Lord Iesus Christ, sendeth greeting to the twelve tribes which are scattered abroad

On Philip and James day

abroad. My brethren, count it for an exceeding joy, when ye fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect work, that ye may be perfect, and sound, lacking nothing. If any of you lack wisdom, let him ask of him that giuerh it, even God which giuerh to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him ask in faith, and waver not. For he that doubteth, is like a wave of the sea, which is tost of the windes, and carried with violence: neither let that man think, that he shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: For even as the flower of the grasse shall he passe away. For as the sun riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Wappy is the man that endureth temptation: for when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him.

The

On S. Philip and James day.

The gospel.

John
14. 1.

AND Jesus said unto his disciples, Let not your hearts be troubled. He beleeve in God, beleeve also in me. In my Fathers house are many mansions. If it were not so, I would have told you. I go to prepare a place for you: And if I go to prepare a place for you, I will come again and receive you, even unto my self, that where I am, there may ye be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father also: and now ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen my Father: and how sayest thou then, Shew us the Father? Beleevest not thou, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self: but the Father that dwelleth

On S. Barnabas day.

eth in me, is he that doth the works. Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the works sake. Verily, verily I say unto you, he that beleeveth on me, the works that I do, the same shall he do also: and greater works then these shall he do, because I go unto my father: and whatsoever ye ask in my Name, that will I do that the Father may be glorified by the Son. If ye shall ask any thing in my Name, I will do it.

¶ S. Barnabas day.

The collect.

Lord Almighty, which hast endued thy holy apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glorie, through Iesus Christ our Lord.

The epistle.

Things of these things came unto the ears of the congregation, which was in Jerusalem. And they sent forth Barnabas, that he should go unto Antioch. Which when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would con-

Acts. 11.

22.

On S. Barnabas day.

continually cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus to seek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole yeer they had their conuersation with the congregation there, and they taught much people in somuch that the disciples of Antioch were the first that were called Christians. In those dayes came prophets from the citie of Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth thorowout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Iury: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul.

The gospel.

John.
A 5. 12.

This is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, that a man bestow his life for his friends. We are my friends, if ye do whatsoever I command you. Henceforth call I not you servants:

On S. John Baptists day.

servants : for the servant knoweth not what his lord doth : but you have I called friends : for all things that I have heard of my Father , I have opened unto you. We have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain, that whatsoever ye ask of the Father in my Name, he may give it you.

¶ On S. John Baptists day.
The collect.

A Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of penance: make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ &c.

The epistle.

BE of good cheer, my people. O ye prophets, comfort my people, saith your God : comfort Jerusalem at the heart, and tell her that her travell is at an end, that her offence is pardoned, that she hath received of the Lords hand sufficient correction for all her sins. A voice

On S. John Baptists day.

cried in the wilderness, Prepare the way
of the Lord in the wilderness, make straight
the path of our God in the desert. Let
all valleys be exalted, and every mountain
and hill be laid low. Whatso is crooked, let
it made straight, and let the rough be
made plain fields. For the glory of the Lord
shall appear, and all flesh shall at once
see it. For why? the mouth of the Lord
hath spoken it. The same voice spake, Now
cry. And the prophet answered, What
shall I cry? That all flesh is grasse, and
that all the goodlinesse thereof is as the
flower of the field. The grasse is wither-
ed, the flower falleth away. Even so is
the people as grasse, when the breath of
the Lord bloweth upon them. Neverthe-
lesse, whether the grasse wither, or that the
flower fade away, yet the word of our God
endureth for ever. So up unto the high hill,
(O Sion) thou that bringest good tidings,
lift up thy voyce with power, O thou
preacher Jerusalem, lift it up without fear,
and say unto the cities of Juda, Behold
your God, behold, the Lord God shall
come with power, and bear rule with his
arm. Behold, he bringeth his treasure
with him, and his works go before him. He
shall feed his flock like an herd-man. He
shall gather the lambs together with his
arm,

On S. John Baptists day.

arm, and carrie them in his bosome, and shall kindly intreat those that bear young.

The gospel.

ELizabeths time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard say, how the Lord had shewed great mercie upon her. and rejoyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would have him called. And he asked for writing tables, & wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noised abroad thorowout all the high countrey of Iury, and they that heard them, laid them up in their hearts, saying, What manner of childe shall this be? and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, & prophesied, saying,

Luke
1. 57.

On S John Badliffs day.

Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy prophets, which were since the world began, That we should be saved from our enemies, and from the hand of all that hate us. That he would deal mercifully with our fathers, and remember his holy covenant. That he would perform the oath which he swore to our father Abraham for to give us. That we being delivered out of the hands of our enemies, might serve him without fear all the dayes of our life, in such holinesse and righteousness, as are acceptable for him. And thou childe shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes. To give knowledge of salvation unto his people, for the remission of sins, through the tender mercy of our God, whereby the day spring from on high hath visited us. To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came when he should shew himself unto the Israelites.

On S. Peters day.

The collect.

Almighty God, which by thy Son Iesus Christ hast given to thy apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make, we beseech thee, all bishops and pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Iesus Christ our Lord. Amen.

The epistle.

At the same time Herod the king stretched forth his hands to vex certain of the congregation, and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, and took Peter also. Then were the dayes of sweet bread. And when he had caught him, he put him in prison also, and delivered him to four quarters of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation unto God for him. And when Herod would have brought him

Act. 12. 6

On S. Peters day.

out unto the people, the same night slept Peter between two souldiers, bound with two chains, and the keepers before the doore kept the prison. And behold, the angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly, and his chains fell from his hands. And the angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the angel, but thought that he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth unto the city, which opened to them by the owne accord: and they went out, and passed thorough one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The gospel.

Matth.
n 6, 13.

When Jesus came into the coasts of the cite, which is called Cæsarea Philippi, he asked his disciples, saying, Whom

am
am
For
or
Bu
De
the
and
thou
and
but
Iy
this
the
And
king
bind
and
loose

G
father
lay w
Son
so w
affect

On S. James day.

Whom do men say that I the Son of man am? They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Happy art thou Simon the son of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

¶ On S. James day.

The collect.

Grant, O mercifull God, that as thine holy apostle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be evermore ready to follow
the

On S. James day.
thy commandments, through Iesus Christ
our Lord.

The epistle.

AA: 11.
27.

In those dayes came prophets from the ci-
ty of Ierusalem unto Antioch. And there
stood up one of them named Agabus, and
signified by the Spirit, that there should be
great dearth thowout all the world, which
came to passe in the Emperour Claudius
dayes. Then the disciples, every man accord-
ing to his ability, purposed to lend succour
unto the brethren which dwelt in Iurie:
which thing they also did, and sent it to the
elders by the hands of Barnabas and Saul.
At the same time Herod the king stretched
forth his hands to vex certain of the congre-
gation. And he killed James the brother of
John with the sword: and because he saw it
pleased the Jews, he proceeded further, and
took Peter also.

The gospel.

Matth.
23. 20.

Then came to him the mother of Iebe-
dees children, with her sons, worshy-
ping him, and desiring a certain thing of him.
And he said unto her, What wilt thou? She
said unto him, Grant that these my two
sons may sit, the one at thy right hand, and
the other on the left in thy kingdom. But
Iesus

On S. Bartholomews day.

Jesus answered and said, Ye wot not what ye ask. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said unto him, We are. He said unto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the nations have dominion over them, and they that are great men, exercise authoritie upon them. It shall not be so among you: But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

On S. Bartholomews day.

The collect.

O Almighty and everlasting **G O D**
which hast given grace to thine
apostle Bartholomew, truly to beleve
and

On S. Bartholomeews day.

and to preach thy word : Grant we beseech thee, unto thy church, both to love that he beleebed, and to preach that he taught, through Christ our Lord.

The epistle.

AA's 5.
22.

By the hands of the apostles were many signes and wonders shewed among the people : and they were all together with one accord in Solomons porch. And of other durst no man joyn himself with them, nevertheless, the people magnified them. The number of them that beleebed in the Lord both of men and women, grew more and more, insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them. There came also a multitude out of the cities round about, unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one.

The gospel.

Luk 11.
24.

And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of the nations reign over them, and they that have authority upon them, are called gracious lords, but ye shall not so be. But

On S. Matthews day.

But he that is greatest among you, shall be as the younger, and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministrereth. Ye are they which have biden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on seats judging the twelve tribes of Israel.

¶ On S. Matthews day.

The collect.

A Almighty God, which by thy blessed Son diddest call Matthew from the receipt of custom to be an apostle and evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, &c.

The epistle.

Seeing that we have such an office, even ^{2 Cor.} as God hath had mercie on us, we ^{4. 1.} go not out of kinde, but have cast from us the cloaks of unhoneſtie, and walk not in craftinesse, neither handle we the word of God deceitfully, but open the truth, and

On S. Matthews day.

and report our selves to every mans conscience in the sight of God. If our gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the mindes of them which beleeve not, lest the light of the gospel of the glory of Christ (which is the image of God) should shine unto them. For we preach not our selves, but Christ Iesus to be the Lord, and our selves your servants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to give the light of the knowledge of the glory of God in the face of Iesus Christ.

The gospel

Mat. 9.9

AND as Iesus passed forth from thence, he saw a man (named Mattheu) sitting at the receipt of custom: and he said unto him, Follow me. And he arose and followed him. And it came to passe as Iesus sat at meat in his house, behold, many Publicanes also and sinners that came, sat down with Iesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicanes and sinners? But when Iesus heard that, he said unto them, They that be strong, need not the physician, but they that are sick.

Co

On S. Michaels day.

So ye rather and learn what that meaneth,
I will have mercy, and not sacrifice. For I
am not come to call the righteous, but sin-
ners to repentance.

¶ On S. Michaels and all angels day.

The collect.

Everlasting God, which hast ordained
and constituted the services of all angels
and men in a wonderfull order: mercifully
grant, that they which alway do thee ser-
vice in heaven, may by thine appointment
succour and defend us in earth, through Je-
sus Christ our Lord.

The epistle.

There was a great battell in heaven: Apoc.
12.7.
Michael and his angels fought with the
dragon, and the dragon fought with his an-
gels, and prevailed not, neither was their
place found any more in heaven. And the
great dragon, that old serpent, called the de-
vil and Satanas, was cast out, which decei-
veth all the world. And he was cast into the
earth, and his angels were cast out also with
him. And I heard a loud voice, saying,
In heaven is now made salvation, and
strength, and the kingdom of our God,
and the power of his Christ. For the accuser
of our brethren is cast down, which accused
them before God day and night. And they
over-

On S. Michaels day.

overcame him by the blood of the Lamb,
and by the word of their testimony, and they
loved not their lives unto the death. There-
fore rejoyce ye heavens, and ye that dwell in
them. Almo unto the inhabitants of the earth,
and of the sea, for the devill is come down
unto you, which hath great wrath, because he
knoweth that he hath but a short time.

The gospel.

Matth.
18.1.

AT the same time came the disciples un-
to Iesus, saying, Who is the great-
est in the kingdom of heaven? Iesus
called a childe unto him, and set him in
the midst of them, and said, Verily I say
unto you, Except ye turn, and become as
chil dren, ye shall not enter into the king-
dom of heaven. Whosoever therefore hum-
bleth himself as this childe, the same is the
greatest in the kingdom of heaven. And
whosoever receiveth such a childe in my
Name, receiveth me. But whoso doth offend
one of these little ones which beleve in me,
it were better for him that a millstone were
hanged about his neck, and that he were
drowned in the depth of the sea. Almo unto
the world because of offences. Necessarie
it is that offences come: but wo unto
the man by whom the offence cometh.
Where

On S. Lukes day.

Therefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: It is better for thee to enter into life halt, or maimed, rather then thou shouldest (having two hands or two feet) be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then having (two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do alwayes behold the face of my Father which is in heaven.

¶ On S. Luke the evangelists day,

The collect.

Almightie God, which calledst Luke the physician, whose praise is in the gospel, to be a physician of the soul: it may please thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls, through thy Son Iesus Christ our Lord.

The epistle.

Watch thou in all things, suffer afflictions, do the work thorowly of an evangelist, fulfill thine office unto the uttermost. Be sober, for I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight.

2 Tim.

4. 5.

P.

fight.

On S. Lukes day.

fight, I have fulfilled my course, I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord that is a righteous Judge, shall give to me at that day; not to me only, but to all them that love his coming. Do thy diligence, that thou mayest come shortly unto me. For Demas hath forsaken me, and loveth this present world, and is departed unto Thessalonica, Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Mark, and bring him with thee, for he is profitable unto me for the ministration. And Tichys have I sent unto Ephesus. The cloak that I left at Troada, with Carpus, when thou comest, bring with thee, and the books, but especially the parchment. Alexander the cooper smiteth me much evil, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

The gospel.

The Lord appointed other seventy (and two) also, and sent them two and two before them into every citie and place, whither he himself would come. Therefore he said unto them, The harvest is great, but the labourers are few: Pray ye there-
fore

Simon and Jude apostles.

For the Lord of the harvest to send forth labourers into his harvest. Go your wayes, behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you again. And in the same house tarry still, eating and drinking such as they give: for the labourer is worthy of his reward.

¶ Simon and Jude apostles.

The collect.

A Almighty God, which hast builded thy congregation upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone: grant us so to be joynd together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord.

The epistle.

Jude the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Jesus Christ: mercie unto you, and peace, and love be multiplied.

P 2

Beloved,

S. mon and Jude apostles.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to exhort you that ye should continually labour in the faith, which was once given unto the saints. For there are certain ungodly men craftily crept in, of which it was written aforesaid unto such judgement: They turn the grace of our God into wantonnes, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had delivered the people out of Egypt) destroyed them which after beleaved not. The angels also which kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darknesse, unto the judgement of the great day. Even as Sodom and Gomorreh, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the pain of eternall fire. Likewise these being deceived by dreams, defile the flesh, despise rulers, and speak evil of them that are in authoritie,

The

Simon and Jude apostles.

The gospel.

John
15. 17.

This command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you: Remember the word that I said unto you, The servant is not greater then the lord: If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sin: but now have they nothing to cleave their sin withall. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should have had no sin: but now have they both seen and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth (which proceedeth of the Father)

On all saints day?

he shall testifie of me. And ye shall bear witness also, because ye have been with me from the beginning.

¶ On all saints day.

The collect.

A Almighty God which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Son Christ our Lord: grant us grace so to follow thy holy saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast prepared for them that unsafely love thee, through Jesus Christ our Lord. Amen.

The epistle.

Apoc.
7. 2.

BEhold, I John saw another angel ascend from the rising of the sun, which had the seal of the living God, and he cryed with a loud voyce to the four angels (to whom power was given to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred

On all saints day.

hundred and fourty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda, were sealed twelve thousand, Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad, were sealed twelve thousand. Of the tribe of Aser, were sealed twelve thousand. Of the tribe of Naphtalim, were sealed twelve thousand. Of the tribe of Manasses, were sealed twelve thousand. Of the tribe of Simeon, were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon, were sealed twelve thousand. Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand. After this, I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lamb, clothed with long white garments, and palms in their hands, and cryed with a loud voyce, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the angels stood in the compasse of the seat, and of the elders, and the four beasts, and fell before the seat on their faces, and worshipped God, saying,

On All saints day.

Amen : Blessing , and glory, and wisdom,
and thanks, and honour , and power, and
might, be unto our God for evermore.
Amen.

The gospel.

Matth.
5. 1.

Jesus seeing the people, went up into a
mountain, and when he was set, his di-
sciples came to him : and after that he had
opened his mouth, he taught them, saying,
Blessed are the poore in spirit, for theirs is
the kingdom of heaven. Blessed are they
that mourn, for they shall receive comfort.
Blessed are the meek, for they shall receive
the inheritance of the earth. Blessed are
they which hunger and thirst after righte-
ousnesse, for they shall be satisfied. Blessed
are the mercifull, for they shall obtain mer-
cy. Blessed are the pure in heart, for they
shall see God. Blessed are the peace-ma-
kers, for they shall be called the children of
God. Blessed are they which suffer perse-
cution for righteousness sake, for theirs is
the kingdom of heaven. Blessed are ye
when men revile you, and persecute you, and
shall falsely say all manner of evil saying
against you for my sake : rejoyce and be
glad, for great is your reward in heaven : for
so persecuted they the prophets which were
before you.

¶ The

¶ The order of the administration of the
Lords supper, or holy communion.

SO many as intend to be partakers of the
holy communion, shall signifie their names
to the curate over night, or else in the morn-
ing before the beginning of morning prayer,
or immediately after.

And if any of those be an open and notori-
ous evill liver, so that the congregation by
him is offended, or have done any wrong to
his neighbours by word or deed: the curate
having knowledge thereof, shall call him, and
advertise him in any wise not to presume to
come to the Lords table, untill he have open-
ly declared himself to have truly repented and
amended his former naughty life, that the con-
gregation may thereby be satisfied, which
afore were offended, and that he have recom-
pensed the parties whom he hath done wrong
unto, or at the least declare himself to be in
full purpose so to do, as soon as he conveni-
ently may.

The same order shall the curate use with
those betwixt whom he perceiveth malice and
hatred to reign, not suffering them to be par-
takers of the Lords table, untill he know them
to be reconciled. And if one of the parties so
at variance, be content to forgive from the
bottom of his heart, all that the other hath
ref-

The communion.

trespassed against him, and to make amends for that he himself hath offended, and the other partie will not be perswaded to a godly writie, but remain still in his frowardnesse and malice: the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate.

The table having at the communion time, a fair white linen cloth upon it, shall stand in the body of the church, or in the chancell where morning and evening prayer be appointed to be said. And the priest standing at the north-side of the table, shall say the Lords prayer, with this collect following.

¶ The communion.



O Ur Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

A Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of

The communion.

of the holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the priest rehearse distinctly all the ten commandments: and the people kneeling, shall after every commandment ask God mercy for their transgression of the same, after this sort.

Minister.

GOD spake these words and said, I am the Lord thy God, Thou shalt have none other gods but me.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandments.

People.

The communion.

People.

Lord haue mercy vpon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

People.

Lord haue mercy vpon us, &c.

Minister.

Remember that thou keep holy the sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People

Lord haue mercy vpon us, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the

The communion.
the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our
hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, &c.

Minister.

**Thou shalt not bear false witness against
thy neighbour.**

People.

Lord have mercy upon us, &c.

Minister.

**Thou shalt not covet thy neighbours
house, thou shalt not covet thy neighbours
wife, nor his servant, nor his maid, nor his
ox, nor his ass, nor any thing that is his.**

People.

Lord have mercy upon us, and write all
these thy laws in our hearts, we beseech
thee.

¶ Then.

The communion.

¶ Then shall follow the collect of the day, with one of these two collects following for the King, the priest standing up, and saying.

Let us pray.

A Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole congregation, and to rule the heart of thy chosen servant Charles our king and governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

A Almighty and everlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them, as it seemeth best to thy godly wisdom: we humbly beseech thee, so to dispose and govern the heart of Charles thy servant our king and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and
study

The communion:

study to preserve thy people committed to his charge, in wealth, peace and godliness: grant this, O mercifull Father, for thy dear Sons sake Iesus Christ our Lord. Amen.

¶ Immediately after the collects, the priest shall read the epistle, beginning thus:

The epistle written in the Chap. of

¶ And the epistle ended, he shall say, the gospel beginning thus.

The gospel written in the Chap. of

¶ And the epistle and gospel being ended, shall be said the creed.

I Beleeve in one God the Father almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Iesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the

The communion.

the third day he rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glorie to judge both the quicke and the dead, whose kingdom shall have no end. And I beleve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I beleve one catholic like and apostolic church. I acknowledge one baptisme for the remission of sinnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authoritie.

¶ After such sermon, homilie, or exhortation, the curate shall declare unto the people, whether there be any holy dayes, or fasting dayes the week following, and earnestly exhort them to remember the poor, saying one or moe of these sentences following, as he thinketh most convenient by his discretion,

Let

The communion.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Mat. 5.

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where theeves break thorow and steal : but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow and steal. Matt. 6.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. Mat. 7.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven. Matt. 7.

Zeche stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have done any wrong to any man, I restore fourfold. Luk. 19.

Who goeth a warfare at any time of his own cost ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? 1 Cor. 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? 1 Cor. 9.

Do you not know that they which minister

The communion.

ster about holy things, live of the sacrifice: and they which wait of the altar, are partakers with the altar: Even so hath the Lord also ordained, that they which preach the gospel, should live of the gospel.

2 Cor. 9. We that soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie: for God loveth a cheerefull giver.

Galat. 6. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

1 Tim. 6. While we have time, let us do good unto all men, and specially unto them which are of the household of faith.

Galat. 6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carrie any thing out.

1 Tim. 6. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life.

God

The communion.

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his names sake, which have ministered unto the saints, and yet do minister. Heb. 6.

To do good, and to distribute forget not, Heb. 13.
for with such sacrifices God is pleased.

Whoso hath his worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 Joh. 3.

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tobit. 4.

Be merciful after thy power. If thou hast much, give plenteously, if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit 4.

He that hath pity upon the poor, lendeth unto the Lord, and lack what he layeth out, it shall be payed him again. Pro. 19.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. 40.

¶ Then shall the churchwardens or some other by them appointed, gather the devotion of the people, and put the same into the

The Communion.

poor mans box, and upon the offering dayes appointed, every man and woman shall pay to the curate the due and accustomed offerings: after which done the minister shall say,

Let us pray for the whole state of Christs church militant here in earth.

If there
be no
alms gi-
ven to
the poor,
then
shall the
words
(of ac-
cepting
our alms)
be left
out un-
said.

Almightie and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee, most mercifully (to accept our almes, and) to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universall church with thy Spirit of truth, unitie, and concord: And grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and live in unitie and godly love. We beseech thee also to save and defend all Christian Kings, princes and Governours, and specially thy servant Charles our king, that under him we may be godly and quietly governed: and grant unto his whole counsell, and to all that be put in authoritie under him, that they may truly and indifferently minister justice, to the punishment of wickednesse and vice, and to the

mainte

The communion.

maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all bishops, pastors, and curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, and specially to this congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversitie: grant this, O Father, for Iesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ Then shall follow this exhortation at certain times, when the curate shall see the people negligent to come to the holy communion.

WE be come together at this time (dearly beloved brethren) to feed at the Lords supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and
3 3
bidden

The communion.

bidden of God himself. Ye know how grievous and unkinde a thing it is when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injurie and wrong done unto him? Therefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should return to God, will you excuse your self, and say that you be not ready? consider earnestly with your selves, how little such fained excuses shall avail before God, They that refused the feast in the gospel, because they had bought a farm,

The communion.

farm, or would tie their yokes of oxen,
or because they were married, were not so
excused, but counted unworthy of the hea-
venly feast. I for my part am here present,
and according to mine office, I bid you in
the name of God, I call you in Christs be-
half, I exhort you as you love your own
salvation, that ye will be partakers of this
holy communion. And as the Son of God
did vouchsafe to yeeld up his soul by
death upon the crosse for your health:
even so it is your duty to receive the
communion together in the remembrance
of his death, as he himself commanded.
Now if you will in no wise thus do, con-
sider with your selves, how great injury you
do unto God, and how sore punishment
hangeth over your heads for the same.
And whereas you offend God so sore in
refusing this holy banquet, I admonish,
exhort and beseech you, that unto this
unkindnesse ye will not adde any more:
which thing ye shall do if ye stand by
as gazers, and lookers on them that do
communicate, and be not partakers of
the same your selves. For what thing can
this be accounted else, then a further con-
tempt and unkindnesse unto God? Tru-
ly it is a great unthankfulnesse to say nay
when ye be called: but the fault is much
greater

The communion.

greater when men stand by, and yet will neither eat nor drink this holy communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat: Take and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance shal ye hear these words? What will this be else, but a neglecting, a despising and a mocking of the testament of Christ: wherefore rather then ye should so do, depart ye hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart: ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider ye shall by Gods grace return to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy communion.

¶ And sometimes shall this be said also, at the discretion of the curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour

The communion.

Wine Jesus Christ, not only to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy sacrament of his blessed body and blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mysterie, and the great perill of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy scripture, and so come and be received as worthy partakers of such an heavenly table. The way and means thereto is: first, to examine your lives and conversation by the rule of Gods commandments, and whereinsoever ye shall perceiue your selves to have offended, either by will, word, or deed, there betwixt your owne sinfull lives, and confesse your selves to Almighty God, with full purpose of amment of life. And if ye shall perceiue your offences to be such, as be not onely against God, but also against your neighbours, then you shall reconcile
your

The communion.

your selves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy communion doth nothing else but increase your damnation. And because it is requisite that no man shall come to the holy communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned minister of Gods word, and open his grief, that he may receive such ghostly counsell, advice and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receive comfort, and the benefit of absolution, to the quietnesse of his conscience, and avoiding of all scruple and doubtfulness.

¶ Then shall the priest say this exhortation,

Dearely beloved in the Lord, ye that minde to come to the holy communion of the body and blood of our Saviour
Ch. 11,

The communion.

Christ, must consider what saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart, and lively faith we receive that holy sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lords body: We kindle Gods wrath against us, we provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewail your sins, and come not to this holy table, lest after the taking of that holy sacrament, the devill enter into you, as he entred into Judas, and fill you full of all unquitties, and bring you to destruction both of body and soul. Judge therefore your selves (brethren) that ye be not judged of the Lord. Repent you truly
for

The communion.

For your sins past, have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man, who did humble himself even to the death upon the crosse for us miserable sinners, which lay in darknesse, and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy will and pleasure, studying to serve him in true holinesse and righteousness all the dayes of our life Amen.

¶ Then

The Communion.

¶ Then shall the minister say to them that come to receive the holy communion.

You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes, Draw neer and take this holy sacrament to your comfort: make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ Then shall this general confession be made in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling humbly upon their knees

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous

The communion.

grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us most mercifull Father, for thy Son our Lord Iesus Christs sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus,

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the priest also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him, Come unto me all that travaile and be heavy laden, and I will refresh you. So God loved the world that he gave his onely begotten Son, to the end that all that beleeve in him, should not perish, but have life everlasting.

¶ Hear also what S. Paul saith,

This

The communion.

This is a true saying, and worthy of all men to be receyved, that Iesus Christ came into the world to save sinners.

¶ Hear also what S. Iohn saith,

If any man sin, we have an Advocate with the Father, Iesus Christ the righteous and he is the propitiation for our sins.

¶ After which the priest shall proceed, saying,
Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, heavenly Father, Almighty everlasting God.

¶ Here shall follow the proper preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with angels and archangels, &c.

¶ Proper prefaces.

¶ Upon Christmas day, and seven dayes after,

Because thou diddest give Iesus Christ
thyne onely Son to be born as this
day

The communion.

Day for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter day, and seven dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschall Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

¶ Upon the ascension day, and seven dayes after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels, &c.

¶ Upon Whitunday and six dayes after.

Through Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven

The communion.

ben, with a sudden great sound, as it had been a mightie winde, in the likenesse of fierie tongues lighting upon the apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnesse with seruent zeal, constantly to preach the gospel unto all nations, whereby we are brought out of darknes and errour into the clear light, and true knowledge of thee, and of thy Son Iesus Christ. Therefore with angels, &c.

¶ Upon the feast of Trinitie onely.

It is very meet, right, and our bounden dutie, that we should at all times, and in all places give thanks to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleewe of the glorie of the Father, the same we beleewe of the Son, and of the holy Ghost, without any difference or inequalitye. Therefore, &c.

¶ After which prefaces shall follow immediately.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy.

A a

holy

The communion.

hely Lord God of hosts, heaven and earth
are full of thy glorie. Glorie be to thee, O
Lord most high.

¶ Then shall the priest kneeling down at
Gods board say in the name of all them that
shall receive the communion this prayer
following.

WE do not presume to come to this
thy table (O mercifull Lord) trust-
ing in our own righte:usnesse, but in thy
manifold and great mercies. We be not
worthy so much as to gather up the crumbs
under thy table. But thou art the same
Lord, whose property is alwayes to have
mercie: grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus
Christ, and to drink his blood, that our sin-
full bodies may be made clean by his body,
and our souls washed through his most pre-
cious blood, and that we may evermore
dwell in him, and he in us. Amen.

¶ Then the priest standing up, shall say as fol-
loweth.

Almightie God, our heavenly Father,
which of thy tender mercie didst giue
thine only Son Jesus Christ to suffer death
upon the crosse for our redemption, who
made there (by his one oblation of himself
once off red) a full, perfect, and suffici-
ent sacrifice, oblation, and satisfaction for
the

The communion.

the sins of the whole world, and did institute, and in his holy gospel command us to continue a perpetuall memorie of that his precious death, untill his coming again: Hear us, O mercifull Father, we beleeche thee, and graunt that we receiuing these thy creatures of bread and wine, according to thy Son our Saviour Iesus Christs holy institution, in remembrance of his death and passion: may be partakers of his most blessed bodie and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new testament, which is shed for you, and for many for the remission of sins: do this as oft as ye shall drink it, in remembrance of me.

¶ Then shall the priest first receive the communion in both kindes himself, and next deliver it to other ministers (if any be there present) that they may help the chief minister, and after, to the people in their hands, kneeling, and when he delivereth the bread, he shall say,

The communion.

The body of our Lord Iesus Christ, which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the minister that delivereth the cup, shall say,

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the priest say the Lords prayer, the people repeating after him every petition. After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise, & thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Iesus Christ, and through faith in his blood, we and all the whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy

com.

The communion.

Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden dutie and service, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom in the unity of the holy Ghost, all honour and glorie be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

A Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duely received those holy mysteries, with the spirituall food of the most precious bodie and blood of thy Son our Saviour Iesus Christ, and dost assure us thereby of thy favour and goodnesse towards us, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast pre-
pared

The communion.

pared for us to walk in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ Then shall be said or sung.

Glorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almighty, O Lord, the onely begotten Son Iesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercie upon us. Thou that takest away the sins of the world, have mercie upon vs. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercie upon us: for thou onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ Then the priest, or bishop, if he be present, shall let them depart with this blessing.

The

The communion.

The peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Iesus Christ our Lord, and the blessing of God almightie, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

Collects to be said after the offertory, when there is no communion, every such day one. And the same may be said also as often as occasion shall serve, after the collects either of morning and evening prayer, communion, or letany, by the discretion of the minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies, in the wayes of thy laws, and in the
A a 4 works

The communion

works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PREvent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercie obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse we dare not,
and

The communion.

and for our blindnes we cannot ask, vouchsafe to giue us, for the worthinelle of thy Son Iesus Christ our Lord. Amen.

Almightie God, which hast promised to hear the petitions of them that ask in thy Sons Name, we beseech thee mercifully to encline thine ears to us that have made our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessitie, and to the setting forth of thy glorie, through Iesus Christ our Lord. Amen.

Upon the holy daies (if there be no communion) shall be said all that is appointed at the communion, untill the end of the homily, concluding with the generall prayer (for the whole estate of Christs church, militant here in earth) and one or more of these collects before rehearsed, as occasion shall serue.

¶ And there shall be no celebration of the Lords supper, except there be a good number to communicate with the minister, according to his discretion.

¶ And if there be not above twenty persons

The communion!

in the parish, of discretion to receive the communion, yet there shall be no communion, except four or three at the least communicate with the minister.

¶ And in cathedral and collegiat churches, where be many ministers and deacons, they shall all receive the communion with the minister every sunday at the least, except they have reasonable cause to the contrary.

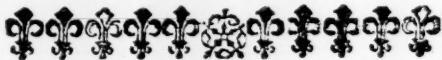
¶ And to take away the superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remain, the curate shall have it to his own use.

¶ The bread and wine for the communion, shall be provided by the curate and the churchwardens, at the charges of the parish, and the parish shall be discharged of such summes of money, or other duties, which hitherto they have paid for the same by order of their houses every sunday.

¶ And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one, and shall also receive the sacraments and other rites, according to the order in this book appointed. And yeerly at Easter every parishioner shall
reckon

The communion.

reckon with his parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiasticall duties, accustomedly due, then and at that time to be paid.



¶ The ministration of Baptisme to be used in the church.

IT appeareth by ancient writers, that the sacrament of baptisme in the old time was not commonly ministred, but at two times in the year: At Easter and Whitsantide. At which times it was openly ministred in the presence of all the congregation. Which custom now being grown out of use, (although it cannot for many considerations be wel restored again) it is thought good to follow the same as neer as conveniently maybe. Wherefore the people are to be admonished, that it is most convenient that baptisme should not be administred but upon sundaies and other holy daies, when the most number of people may come

The ministration

together, as well for that the congregation there present may testifie the receiving of them that be newly baptized into the number of Christs church, as also because in the baptisme of infants, every man present may be put in remembrance of his own profession made to God in his baptisme. For which cause also it is expedient that baptisme be ministred in the english tongue. Neverthelesse, (if neede so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the sunday or holy day, the parents shall give knowledge over night, or in the morning afore the beginning of morning prayer, to the curate. And then the godfathers, godmothers, and people, with the children must be ready at the font, either immediately after the last lesson at morning prayer, or else immediatly after the last lesson at evening prayer, as the curate by his discretion shall appoint. And then standing there, the priest shall ask whether the children be baptized, or no. If they answer, No, then shall the minister say thus,

Dearlly

Of baptisme.

Dearely beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy church, and be made lively members of the same.

¶ Then shall the priest say,

¶ Let us pray.

A Almighty and everlasting God, which of thy great mercy diddest save mee and my family in the ark from perishing by water, and also diddest safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptisme: and by the baptisme of thy well beloved Son Jesus Christ, diddest sanctifie the flood Jordan, and all other waters to the mysticall washing away of sin, we beseech thee for thine infinite mercies, that thou wilt mercifully

Publique Baptisme.

risfully look upon these children, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be receiued into the ark of Christs church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Iesus Christ our Lord. Amen.

A Almighty and immortal God, the aid of all that needs, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call upon thee for these infants, that they coming to thy holy baptisme, may receive remission of their sins by spirituall regeneration. Receive them (O Lord) as thou hast promised by thy well beloved Son, saying, Ask, and you shall haue, seek, and you shall finde, knock, and it shall be opened unto you. So giue now unto us that ask; let us that seek, finde; open the gate unto us that knock, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen

¶ Then

Publike baptisme.

¶ Then shall the minister say,
Hear the words of the gospel, written by
Saint Mark in the tenth chapter.

AT a certain time they brought children Mark
to Christ, that he should touch them: 10. 13.
and his disciples rebuked these that brought
them. But when Jesus saw it, he was dis-
pleased, and said unto them, Suffer little
children to come unto me, and forbid them
not: for to such belongeth the kingdom of
God. Verily I say unto you, Whosoever
doth not receive the kingdom of God as a
little childe, he shall not enter therein. And
when he had taken them up in his arms, he
put his hands upon them, and blessed them.

¶ After the gospel is read, the minister shall
make this brief exhortation upon the words
of the gospel.

FRiends, you hear in this gospel the
words of our Saviour Christ, that he
commanded the children to be brought unto
him: how he blamed those that would
have kept them from him: how he exhorteth
all men to follow their innocency. Per-
ceive how by their outward gesture and
deed he declared his good will toward
them: For he embraced them in his arms,
he laid his hands upon them and blessed
them. Doubt ye not therefore, but ear-
nestly

Publike baptisme.

nestly beleeve: that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards these infants, declared by his Son Iesus Christ, and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing these children to his holy baptism: let us faithfully and devoutly give thanks unto him, and say,

Almightie and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Iesus Christ who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the priest shall speak to the godfathers and godmothers, on this wise.

Well-

of publike baptisme.

WE beloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Iesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to relea'e them of their sins, to give them the kingdom of heaven and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he for his part wil most surely keep and perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil and all his works, and constantly beleve Gods holy word, and obediently keep his commandments.

¶ Then shall the priest demand of the Godfathers and Godmothers these questions following.

DOest thou forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Wb

Minister

The ministration

Minister.

Doeſt thou beleee in God the Father Almighty, maker of heauen and earth? and in Ieſus Chriſt his onely begotten Son our Lord? and that he was conceived by the holy Ghoſt, born of the virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world, to iudge the quick and the dead? and doeſt thou beleee in the holy Ghoſt, the holy catholike church, the communion of ſaints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Answer.

All this I ſtedfaſtly beleee.

Minister.

Wilt thou be baptized into this faith?

Answer.

That is my deſire.

¶ Then ſhall the prieſt ſay,

O Mercifull God, grant that the old Adam in theſe children may be ſo buried,

of publike baptisme.

bled, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who doest live and govern all things world without end. Amen.

Almighty everlasting God, whose most dearly beloved Son Iesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and of the holy Ghost: regard, we beseech thee the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fullness

The ministration
of thy Grace, and ever remain in the num-
ber of thy faithfull and elect children,
through Iesus Christ our Lord. Amen.

¶ Then the priest shall take the childe in his
hands, and ask the name : and naming the
childe shall dip it in the water, so it be dis-
creetly and warily done, saying,

NI baptize thee in the Name of the Fa-
ther, and of the Son, and of the holy
Ghost. Amen.

¶ And if the childe be weak, it shall suffice to
pour water upon it, saying the foresaid words.

NI baptize thee in the Name of the
Father, and of the Son, and of the
holy Ghost. Amen.

¶ Then the priest shall make a crosse upon the
childes forehead saying,

WE receive this childe into the congre-
gation of Christs flock, and do signe
him with the signe of the crosse, intoken that
hereafter he shall not be ashamed to confesse
the faith of Christ crucified, and manfully
to fight under his banner, against sin, the
world and the devil, and to continue Christs
faithfull souldier and servant unto his lives
end, Amen.

¶ Then

of publike baptisme!

¶ Then shall the priest say,

Seeing now dearly beloved brethren, that these children be regenerate, and grafted into the body of Christs congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall he said,

Our Father which art in heaven, hal-
lowed be thy Name. Thy kingdom
come, &c.

¶ Then shall the priest say,

We yeeld thee hearty thanks, most
mercifull Father, that it hath
pleased thee to regenerate this infant with
thy holy Spirit, to receive him for thine
own childe by adoption, and to incorpo-
rate him into thy holy congregation. And
humbly we beseech thee to grant, that he be-
ing dead unto sin, and living unto righte-
ousnesse, and being buried with Christ in his
death, may crucifie the old man, and ut-
terly abolish the whole body of sin, that
as he is made partaker of the death of the
Son, so he may be partaker of his
resurrection, so that finally with the residue
of thy holy congregation, he may be liber-

The ministration
four of thine everlasting kingdom, through
Christ our Lord. Amen.

¶ At the last end, the priest calling the godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children have promised by you to forsake the devill and all his works, to beleve in God, and to serve him, you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to hear sermons, and chiefly you shall provide that they may learn the creed, the Lords prayer, and the ten commandments in the english tongue, and all other things which a Christian man ought to know and beleve to his soules health: and that these children may be vertuously brought up to lead a godly and a Christian life, remembering alwayes, that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousness, continually

of private baptisme.

continually mortifying all our evill and corrupt affections, and dayly proceeding in all vertue and godlinesse of living.

¶ The minister shall command that the children be brought to the bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the faith, the Lords prayer, and the ten commandments, and be further instructed in the catechisme set forth for that purpose, accordingly as it is there expressed.

¶ Of them that are to be baptized in private houses in time of necessitie, by the minister of the Parish, or any other lawfull minister that can be procured.



He pastours and curates shall often admonish the people, that they deferre not the baptisme of infants any longer then the Sunday or other holy day next after the childe be born, unlesse upon a great and reasonable cause declared to the curate, and by him approved.

Private baptisme.

And also they shall warn them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to do, then baptisme shall be administered on this fashion.

¶ First, let the lawfull minister and them that be present, call upon God for his grace, and say the Lords prayer, if the time wil suffer. And then the childe being named by some one that is present, the said lawfull minister shall dip it in water, or pour water upon it, saying these words,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But yet neverthelesse, if the childe which is after this sort baptized, do afterward live, it is expedient that it be brought into the church, to the intent that if the priest or minister of the same pariss did himself baptize that childe, the congregation may be certified of the true form of baptisme by him privatly before used: or if the childe were baptized by any other lawfull minister, that then the minister

Private baptisme.

ster of the parish, where the childe was borne or christened, shall examine and try, whether the childe be lawfully baptized or no. In which case if those that bring any childe to the church, do answer that the same childe is already baptized, then shall the minister examine them further, saying,

By whom was the childe baptized?

Who was present when the childe was baptized?

And because some things essentiall to this sacrament, may happen to be omitted through fear or haste in such times of extremity: therefore I demand further of you,

Tell me what matter was the childe baptized?

Tell me what words was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

¶ And if the minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not be christen the childe again; but shall receive him as one of the flock of the true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this childe, which being borne in originall sin, and in the wrath of God, is now by the laver of regeneration

Private baptisme.

neration in baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Iesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy gospel doth witnesse to our comfort on this wise.

Mark
10. 13.

A T a certain time they brought children to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them. ¶ After the gospel is read, the minister shall make this exhortation upon the words of the gospel.

FRIENDS, you hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. We perceive how by his outward gesture and

Deeds

Private baptisme.

deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleefe, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Iesus Christ toward this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, as: In declaration of our faith, let us recite the articles contained in our creed.

¶ Here the minister, with the godfathers and godmothers, shall say,

¶ Our Father which art in heaven, &c.

¶ Then shall the priest demand the name of the childe, which being by the godfathers and godmothers pronounced, the minister shall say,

Doest thou in the name of this childe forsake the devill and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires

Private baptisme.

desires of the flesh, and not to follow and be led by them.

Answer.

I forsake them all.

Minister.

Doest thou in the name of this childe profess this faith, to beleve in God the Father Almighty, maker of heaven and earth? and in Iesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? and do you in his name beleve in the holy Ghost, the holy catholike church, the communion of saints, the remission of sins, resurrection, and everlasting life after death?

Answer.

All this I stedfastly beleve.

¶ Let us pray.

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call

Private baptisme.

us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then shall the minister make this exhortation to the godfathers and godmothers.

FOrasmuch as this childe hath promised by you to forsake the devil and all his works, to beleve in God, and to serve him: you must remember that it is your part and duty, to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear sermons, and chiefly ye shall provide that he may learn the creed, the Lords prayer, and the ten commandments in the english tongue, and all other things which a christian man ought to know and beleve to his soules health, and that
this

Private baptisme.

this childe may be vertuously brought up to lead a godly, and a christian life, reme[m]bering alway that baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him, that as he died, and rose again for us, so should we which are baptized, die from sin, and rise again un'o righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinesse of living.


And so forth as in publike baptisme.

¶ But if they which bring the infants to the church, do make such uncertain answers to the ministers questions, as that it cannot appear that the childe was baptized with water, *In the Name of the Father, and of the Son, and of the holy Ghost*: (which are essentiall parts of Baptisme) then let the minister baptize it in form above written, concerning publike Baptisme, saving that at the dipping of the childe in the font, he shall use this form of words.

If thou be not already baptized, *N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.*

¶ The

¶ The order of confirmation, or
laying on of hands upon children ba-
ptized, and able to render an account
of their faith, according to the
catechisme following.

 O the end that confirmation
may be ministred to the more
edifying of such as shall re-
ceive it, (according to S. Pauls
doctrine, who teacheth that
all things should be done in
the Church to the edification of the same)
it is thought good that none hereafter shall be
confirmed, but such as can say in their mother
tongue the articles of the faith, the Lords
prayer, and the ten commandments, and can
also answer to such questions of this short ca-
techisme, as the Bishop (or such as he shall
appoint) shall by his discretion appose them in.
And this order is most convenient to be obser-
ved for divers considerations.

First, because that when children come to
the yeers of discretion, and have learned what
their godfathers and godmothers promised for
them in Baptisme, they may then them-
selves with their own mouth, and with their
own consent, openly before the church,
ratifie

Confirmation.

ratifie and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kindes of sin.

Thirdly, for that it is agreeable with the usage of the church in times past: whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion, should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.



A catechisme, that is to say,
An instruction to be learned of every
childe, before he be brought to be
confirmed by the Bilhop.

Question.



What is your name?

Answer.

N, or B.

Question.

Who gave you this name?

Answer.

My godfathers and godmothers in my
baptisme, where in I was made a member
of Christ, the childe of God, and an inheri-
tour of the kingdom of heaven.

Question.

What did your godfathers and godmo-
thers then say for you?

Answer.

They did promise and vow three things
in my name: first that I should forsake the
devil and all his works, the pomps and va-
nities of the wicked world, and all the sinful
lusts of the flesh. Secondly that I should
beleeve all the articles of the christian faith.
And thirdly, that I should keep Gods holy
will and commandments, and walk in the
same all the dayes of my life.

C

Que

Confirmation.

ratifie and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kindes of sin.

Thirdly, for that it is agreeable with the usage of the church in times past: whereby it was ordained that confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

A catechisme, that is to say,
An instruction to be learned of every
childe, before he be brought to be
confirmed by the Bilhop.

Question.



What is your name?

Answer.

R, or B.

Question.

Who gave you this name?

Answer.

My godfathers and godmothers in my
baptisme, where in I was made a member
of Christ, the childe of God, and an inheri-
tour of the kingdom of heaven.

Question.

What did your godfathers and godmo-
thers then for you?

Answer.

They did promise and vow three things
in my name: First that I should forsake the
devil and all his works, the poyms and va-
nities of the wicked world, and all the sinful
lusts of the flesh. Secondly that I should
beleve all the articles of the christian faith.
And thirdly, that I should keep Gods holy
will and commandments, and walk in the
same all the dayes of my life.

Et

Que.

The catechisme.

Question.

Doest thou not think that thou art bound
to beleve and to do, as they have promised
for thee?

Answer.

Yes verily: and by Gods help so I will.
And I heartily thank our heavenly Father,
that he hath called me to this state of salva-
tion, through Iesus Christ our Saviour.
And I pray God to give me his grace, that
I may continue in the same unto my lives
end.

Question.

Rehearse the articles of thy belief.

Answer.

I beleve in God the Father Almighty,
maker of heaven and earth: and in Iesus
Christ, his onely Son our Lord, which was
conceived by the holy Ghost, born of the vir-
gin Mary, suffered under Pontius Pilate,
was crucified, dead, and buried, he descen-
ded into hell, the third day he rose again from
the dead, he ascended into heaven, and sit-
teth at the right hand of God the Father Al-
mighty; from thence he shall come to judge
the quick and the dead. I beleve in the ho-
ly Ghost, the holy Catholike church, the
communion of saints, the forgiveness of sins,
the resurrection of the body, and the life
everlasting. Amen.

Question.

The catechisme.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to beleefe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your godfathers and godmothers did promise for you, that you should keepe Gods commandments.

Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the xx. chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have no other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likenesse of any thing

The catechisme.

thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in thee that love me, and keep my commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltlesse that taketh his name in vain.

iiii. Remember that thou keep holy the sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattell, and the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou

The catechisme.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness
against thy neighbour.

x. Thou shalt not covet thy neighbours
house, thou shalt not covet thy neighbours
wife, nor his servant, nor his maid, nor his
ox, nor his ass, nor any thing that is his.

Question.

What doest thou chiefly learn by these
commandments?

Answer.

I learn two things: My duty towards
God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God is to beleeve in
him, to fear him, and to love him with all
my heart, with all my minde, with all my
soul, and with all my strength. To worship
him, to give him thanks, to put my whole
trust in him, to call upon him, to honour his
holy Name and his word, and to serve him
truly all the dayes of my life.

Question.

What is thy duty towards thy neigh-
bour?

The catechisme.

Answer.

My duty towards my neighbour is, to love him as my self, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my self to all my governours, teachers, spirituall pastours and masters. To order my self lowly and reverently to all my betters. To hurt no bodie by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, sobernesse, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, w^hich thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer,

The catechisme.

Answer.

Our Father which art in heaven, Glorified be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needfull both for our souls and bodies, and that he will be mercifull unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodnesse, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

The catechisme.

Question.

How many sacraments hath Christ ordained in his church?

Answer.

Two onely, as generally necessary to salvation, that is to say, baptism, and the supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe, of an inward and spirituall grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or form in baptism?

Answer.

Water: wherein the person baptized is dipped or sprinkled with it, In the Name of the Father, and of the Son, and of the holy Ghost.

Question.

The catechisme.

Question

What is the inward and spirituall grace?

Answer.

A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin, and faith, whereby they stedfastly beleeve the promises of God made to them in that sacrament.

Question.

Why then are infants baptized: when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the sacrament of the Lords supper ordained?

Answer.

The catechisme.

Answer.

For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part or signe of the Lords supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part or thing signified?

Answer.

The body and blood of Christ, which are herily and indeed taken and received of the faithfull in the Lords supper.

Question.

What are the benefits whereof we are partakers thereby.

Answer.

The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them which come to the Lords supper?

Answer.

To examine themselves whether they repent them truly of their former sins,
steadfastly

Confirmation:

Redfastly purposing to lead a new life, have
a lively faith in Gods mercy through Christ,
with a thankfull remembrance of his death,
and be in charity with all men.

¶ So soon as the children can say in their mo-
ther tongue the articles of the faith, the
Lords prayer, the ten commandments, and
also can answer to such questions of this
short catechisme, as the bilhop (or such as
he shall appoint) shall by his discretion
appose them in; then shall they be brought
to the bilhop by one that shall be their god-
father or godmother, that every childe may
have a witnesse of his Confirmation. And
the bilhop shall confirm them on this wise.



¶ Confirmation, or laying on of hands.

Minister.

O Ur help is in the Name of the Lord.

Answer.

O Which hath made heaven and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

Confirmation!

Answer.

And let our cry come unto thee.

¶ Let us pray.

A Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins: strengthen them we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, to fulfill them (O Lord) with the spirit of thy holy fear. Amen.

¶ Then the bishop shall lay his hand upon every childe, severally, saying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine forever, and daily increase in thy holy Spirit more and more, untill he come unto the everlasting kingdom. Amen.

¶ Then shall the bishop say,

¶ Let us pray.

A Almighty and everliving God, which makest us both to will, and to do those things that be good and acceptable unto thy Majestie, we make our humble supplications unto thee for these children, upon whom

Confirmation.

whom (after the example of the holy apostles) we have laid our hands, to certify them (by this signe) of thy favour and gracious goodnesse toward them. Let thy Fatherly hand we beseech thee, ever be over them: Let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the bishop shall blesse the children, saying thus,

The blessing of God almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ The Curate of every parish, or some other at his appointment, shall diligently upon sundayes and holy dayes, half an hour before evensong, openly in the church, instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.

¶ And

Confirmation.

¶ And all fathers, mothers, masters and dames, shall cause their children, servants, and apprentices (which have not learned their catechisme) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, untill such time that they have learned all that is here appointed for them to learn. And whensoever the bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the curate of every parish either bring or send in writing the names of all those children of his parish, which can say the articles of their faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this catechisme.

¶ And there shall none be admitted to the holy communion, untill such time as he can say the catechisme, and be confirmed.

¶ The



T The form of solemnization of matrimonie.

First, the banes must be asked three severall
sundayes, or holy daies in the time of ser-
vice, the people being present, after the ac-
customed manner.

And if the persons that should be married,
dwell in divers parishes, the banes must be
asked in both parishes, and the curate of
the one parish shall not solemnize matrimo-
ny betwixt them, without a certificate of
the banes, being thrice asked from the cu-
rate of the other parish.

At the day appointed for solemnization of
matrimony, the persons to be married shall
come into the body of the church, with their
friends and neighbours, and there the priest
shal say thus,

Dearely beloved friends, we are ga-
thered together here in the light of
God, and in the face of his congre-
gation, to joyn together this man
and this woman in holy matrimonie,
which

Of matrimony.

which is an honourable estate, instituted of God in paradise, in the time of mans innocencie, signifying unto us the mysticall union that is betwixt Christ and his church : which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satiffie mens carnall lulls and appetites, like brute beasts that have no understanding : but reverently, discretely, advisedly, soberly, and in the fear of God, duely considering the causes for which matrimony was ordained : One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly it was ordained for a remedie against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort that the one ought to have of the other, both in prosperitie and adversitie : into the which holy estate these two persons present come now to be joynd. Therefore if any man can shew any just cause why they

Of matrimony.

they may not lawfull be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you, (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in matrimony, that ye confesse it : for be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimony lawfull.

¶ At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in matrimony, by Gods law, or the laws of this realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation, then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alledged, then shall the curate say unto the man,

Of matrimony.

N wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? wilt thou love her, comfort her, honour, and keep her in sicknesse and in health: and forsaking all other, keep thee onely unto her, so long as you both shall live:

The man shall answer,

I will.

I Then shall the minister say unto the woman,

N wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? wilt thou obey him, and serve him, love, honour and keep him, in sicknesse and in health: and forsaking all other, keep thee onely unto him, so long as you both shall live?

The woman shall answer,

I will.

I Then shall the minister say,

Who giveth this woman to be married to this man?

I And the minister, receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying,

I **D.** take thee **D.** to my wedded wife,

Of matrimony.

to have and to hold from this day forward,
for better for worse, for richer for poorer, in
sicknesse and in health, to love, and to che-
rish, till death us depart, according to Gods
holy ordinance: and thereto I plight thee
my troth.

¶ Then shall they loose their hands, and the
woman taking again the man by the right
hand shall say,

I take thee N. to my wedded husband,
to have and to hold from this day forward,
for better for worse, for richer for poorer,
in sicknesse and in health, to love, cherish,
and to obey, till death us depart, according
to Gods holy ordinance: and thereto I
give thee my troth.

¶ Then shall they again loose their hands, and
the man shall give unto the woman a ring,
laying the same upon the book, with the ac-
customed duty to the minister and clerk.
And the minister taking the ring, shall de-
liver it unto the man, to put it upon the
fourth finger of the womans left hand. And
the man taught by the minister, shall say,

With this ring I thee wed, with my bo-
dy I thee worship, and with all my worldly
goods I thee endow:

In the Name of the Father, and of the
Son, and of the holy Ghost. Amen.

Of matrimony.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, the minister shall say,

¶ Let us pray.

O Eternall God, creatour and preseruer of all mankinde, giver of all spirituall grace, the authour of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we blesse in Name, that as Isaac and Rebecca lived faithfull together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.

¶ Then shall the priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the minister speak unto the people,

Foasmuch as M. and M. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of

Of matrimony.

of a ring, and by joyning of hands: I pronounce that they be man and wife together, in the Name of the Father, of the Son, and of the holy Ghost. Amen.

¶ And the minister shall adde this blessing.

GOD the Father, GOD the Son, GOD the holy Ghost, blesse, preserve, and keep you: the LORD mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the minister or clerks going to the Lords table, shall say or sing this psalm following.

Blessed are all they that fear the LORD: Beati
and walk in his wayes. omnes.
For thou shalt eat the labour of thine Psal. 128
hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed that feareth the LORD.

The LORD from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

DD 3

Pen,

Of matrimony.

Pea, that thou shalt see thy childzens chil-
dren : and peace upon Israel.

Glozy be to the Father, &c.

As it was in the beginning, &c.

Or this psalm.

Deus mi-
serereatur.
Psal. 67.

GOD be mercifull unto us, and blesse us :
and shew us the light of his counte-
nance: and be mercifull unto us.

That thy way may be known upon the
earth : thy saving health among all nati-
ons.

Let the people praise thee, O God : yea, let
all the people praise thee.

O let the nations rejoyce and be glad: for
thou shalt judge the folk righteously, and
govern the nations upon the earth.

Let the people praise thee, O God : let
all the people praise thee.

Then shall the earth bring forth her in-
crease : and God even our own God, shall
give us his blessing.

God shall blesse us : and all the ends of
the world shall fear him.

Glozy be to the Father, &c.

As it was in the beginning, &c

¶ The psalm ended, and the man and the wo-
man kneeling before the Lords table, the
priest standing at the table, and turning his
face toward them, shall say,

Lord

Of matrimony.

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy places.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac,
God of Jacob, blesse these thy ser-
vants

Of matrimony.

bants, and sow the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou diddest send thy blessing upon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past child-birth.

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children; and also live together so long in godly love and honestie, that they may see their childrens children unto the third and fourth generation; unto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint

Of matrimony.

appoint that out of man (created after thine own image and similitude) woman should take her beginning : and knitting them together, didst teach that it should never be lawfull to put asunder those, whom thou by matrimony hadst made one : O God, which hast consecrated the state of matrimony to such an excellent mystérie, that in it is signified and represented the spirituall marriage and unity betwixt Christ and his church : look mercifully upon these thy servants, that both this man may love his wife according to thy word (as Christ did love his sponse the church, who gave himself for it, loving and cherishing it, (even as his own flesh :) and also that this woman may be loving and amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobriety, and peace be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherit thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the priest say,

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, pour upon
you

Of matrimony.

you the riches of his grace, sanctifie and
blesse you, that ye may please him both in
body and soul, and live together in holy
love unto your lives end. Amen.

¶ Then shall begin the communion. And after
the gospel shall be said a sermon, wherein or-
dinarily (so oft as there is any marriage) the
office of a man and wife shall be declared
according to holy scripture: or if there be
no sermon, the minister shall read this that
followeth.

All ye which be married, or which in-
tend to take the holy estate of matri-
mony upon you, hear what holy scripture
doth say as touching the duty of husbands
towards their wives, and wives towards
their husbands. Saint Paul in his epi-
stle to the Ephesians, the fifth chapter,
doth give this commandment to all mar-
ried men. Ye husbands, love your wives,
even as Christ loved the church, and hath
given himself for it, to sanctifie it, pur-
ging it in the fountain of water through the
word, that he might make it unto him-
self a glorious congregation, not having
spot or wrinkle, or any such thing, but
that it should be holy and blamelesse. So
men are bound to love their own wives
as their own bodies. He that loveth his
own

Of matrimony!

own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great, but I speak of Christ, and of the congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Likewise the same saint Paul writing to the Colossians, speaketh thus to all men that be married: Ye men love your wives, and be not bitter unto them.

Col. 3.

Hear also what saint Peter the apostle of Christ, which was himself a married man, saith unto them that are married: Ye husbands dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

1 Pet. 3.

Hitherto ye have heard the dutie of the husband toward the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy scripture.

Saint Paul (in the forenamed epistle Eph. 5.
to

Of matrimony.

to the Ephesians) teacheth you thus: We women submit your selves unto your own husbands, as unto the Lord. For the husband is the wifes head, even as Christ is the head of the church, and he is also the Saviour of the whole body. Therefore as the church or congregation is subject unto Christ: so likewise let the wifes also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And (in his epistle to the Colossians) saint Paul giveth you this short lesson: We wifes submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very goodly, thus saying, Let wifes be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wifes, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women

The visitation of the sick.

men which trusted in God, apparell themselves, being subject to their own husbands: as Sara obeyed Abraham, calling him lord, whose daughters ye are made, doing well, and not being dismayed with any fear.

The new married persons, the same day of their marriage, must receive the holy communion.



¶ The order for the visitation of the sick.

¶ The priest entring into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say kneeling down.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.

Christ

The visitation of the sick.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily him.

Minister.

Let the enemy have no advantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant: Look upon him with the eyes of thy mercy,

The visitation of the sick.

mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Hear us, Almighty and most mercifull God and Saviour; extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: visit him, O Lord, as thou diddest visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health, if it be thy will, or else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the minister exhort the sick person after this form or other like.

Dearely beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sicknesse. Wherefore whatsoever your sicknesse is, know you certainly, that it is Gods visitation. And for what cause soever this sicknesse is sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of
glory

The visitation of the sick.

glory and endlesse felicity, or else it be sent unto you to correct and amend in you what soever doth offend the eyes of your heavenly Father: know ye certainly, that if you truly repent you of your sins, and bear your sicknesse patiently, trusting in Gods mercy, for his dear son Iesus Christ his sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly to his will, it shall turn to your profit, and he.p you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: For whom the Lord loveth, he chastiseth: yea as saint Paul saith, he scourgeth every son which he receiveth: if ye endure chastisement, he ordereth himself unto you, as unto his own children. What son is he that the Father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnall fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spirituall Father, and so live? And they for a few dayes do chastise us

The visitation of the sick.

us after their own pleasure; but he doth chastise us for our profit, to the intent that he may make us partakers of his holinesse. These words (good brother) are Gods words, and written in holy scripture for our comfort and instruction, that we should patiently and with thanksgiving, bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So truly our way to eternall joy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. and for as much as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your
C 3 self,

The visitation of the sick.

self, and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull judgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you do beleve as a Christian man should, or no.

¶ Here the minister shall rehearse the articles of the faith, saying thus,

Doest thou beleve in God, the Father Almighty? (And so forth as it is in Baptisme.)

¶ Then shall the minister examine whether he be in charitie with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended other, to ask them forgiveness: and where he hath done injurie or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished, that they set an order for their

The visitation of the sick.

their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the minister begin his prayer, as he shall see cause.

¶ The minister may not forget, nor omit to move the sick person (and that most earnestly) to liberality toward the poor.

¶ Here shall the sick person make a speciall confession, if he feel his conscience troubled with any weightie matter. After which confession, the minister shall absolve him after this sort,

O Ur Lord Iesus Christ, who hath lesse power to his church to absolve all sinners which truly repent and beleve in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the priest shall say the collect following,

¶ Let us pray.

O Most mercifull God, which according to the multitude of thy mercies doest so put away the sins of those which truly repent, that thou remembrest them no

The visitation of the sick.

more, open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailnesse, preserve and continue this sick member in the unitie of the church, consider his contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sins, but take him unto thy favour, through the merits of thy most dearly beloved Son Iesus Christ. Amen.

¶ Then shall the minister say this psalm.

In te Domine; **I**n thee. O Lord have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, Psal. 71. incline thine ear unto me, and save me.

Be thou my strong hold, wherunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that

The visitation of the sick.

that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

By mouth shall daily I speak of thy righteousness and salvation: for I know no end thereof.

The visitation of the sick:

I will go forth in the strength of the Lord God, and will make mention of thy righteousness onely.

Thou (O God) hast taught me from my youth up untill now : therefore will I tell of thy wondrous works.

Forlake me not, O God, in mine old age, when I am gray-headed : untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me : and yet diddest thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick : unto thee will I sing upon the harp, O thou holy One of Israel.

My lips will be faine when I sing unto thee : and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long : for they are confirmed

For
to d
and
A
eve

C
red
Go

T
tru
in e
obe
ma
n

The visitation of the sick;
founded, and brought unto shame that seek
to do me evil.

Glorie be to the Father, and to the Son :
and to the holy Ghost.

As it was in the beginning, is now, and
ever shall be : world without end.

Adding this.

O Saviour of the world save us, which
by thy crosse and precious blood hast
redeemed us, help us, we beseech thee, **O**
God.

¶ Then shall the minister say,

The Almighty Lord, which is a most
strong tower to all them that put their
trust in him, to whom all things in heaven,
in earth, and under the earth do bow and
obey, be now and evermore thy defence, and
make thee know and feel, that there is
none other name under heaven given to
man, in whom, and through whom
thou mayest receive health
and salvation, but only
the Name of our
Lord Iesus
Christ.

Amen.



¶ The communion of the sick.

FOrasmuch as all mortall men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life, therefore to the intent they may be alwaies in readines to die whensoever it shall please almightie God to call them, the curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiving (in the church) of the holy communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give knowledge over night, or els early in the morning, to the curate, signifying also how many be appointed to communicate with him: And having a convenient place in the sick mans house, where the curate may reverently minister, and a good number to receive the communion with the sick person, with all things necessary for the same, he shall there minister the holy communion,

The

The communion of the sick.

The collect.



Almightie everliuing God, maker of mankinde, which doest correct those whom thou doest love, and chastisest every one whom thou doest receive: we beseech thee to have mercie upon this thy servant visited with thine hand: and to grant that he may take his sicknesse patiently, and recover his bodily health (if it be thy gracious will, and whensoever his soul shall depart from the bodie, it may be without spot presented unto thee, through Iesus Christ our Lord. Amen.

The epistle.

Men, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he scourgeth every son whom he receiveth. Heb 12.

The gospel.

Verily, verily I say unto you, He that John
heareth my word, and beleeveth on
him 5. 24.

The communion of the sick.

him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life.

¶ At the time of the distribution of the holy Sacrament, the priest shall first receive the communion himself, and after minister unto them that be appointed to communicate with the sick.

¶ But if a man either by reason of extremity of sicknesse, or for want of warning in due time to the curate, or for lack of company to receive with him, for by any other just impediment do not receive the Sacrament of Christs bodie and blood: then the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soules health, although he do not receive the sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy communion all at one time, then the priest for more expedition, shall cut

At the buriall of the dead.

cut off the form of the visitation at the psalm (*In thee, O Lord, have I put my trust*) and go straight to the communion

- ¶ In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon speciall request of the diseased, the minister may onely communicate with him.



¶ The order for the buriall of the dead.

- ¶ The priest meeting the corps at the church stile, shall say, or else the priest and clerks shall sing, and so go either into the church, or towards the grave.



LAm the resurrection and the life, saith the Lord.) Ye that beleeve in me, yea, though he were dead, yet shall he live. And whosoever liveth and beleeve in me shall not die for ever.

Joh. 11.

I Know that my Redeemer liveth, and that I shall rise out of the earth in the last

Job 19.

At the buriall of the dead.

last day, and shall be covered again with my skin, and shall see God in my flesh: yea, and I my self shall beheld him not with other, but with these same eyes.

1. Tim. 6
Job 1.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to passe: blessed be the Name of the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing,

Job 14.

MAN that is boyn of a woman, hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth at one stay. In the midst of life we be in death: of whom may we seek for succour but of thee O Lord, which for our sins art justly displeased? Pet O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternall death. Thou knowest Lord, the secrets of our hearts, shut not up thy mercifull eyes to our prayers: but spare us, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge

At the buriall of the dead.

And ye eternal, suffer us not at our last hour
for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the
body by some standing by, the priest shal say,

Foasmuch as it hath pleased Almighty
God of his great mercy to take unto him-
self the soul of our dear brother here depart-
ed: we therefore commit his body to the
ground, earth to earth, ashes to ashes, dust to
dust, in sure and certain hope of resurrection
to eternall life, through our Lord Iesus
Christ, who shall change our vile body that
it may be like unto his glorious body, ac-
cording to the mightie working whereby he
is able to subdue all things to himself.

Revel.
14. 13.

¶ Then shall be said or sung.

I heard a voice from heaven saying unto
me, Write, From henceforth blessed are
the dead which die in the Lord, Even so
saith the Spirit, that they rest from their la-
bours.

¶ Then shall follow this lesson taken out of
the fifteenth chapter to the Corinthians, the
first epistle.

Christ is risen from the Dead, and be-
come the first frutes of them that
sleep. For by a man came death, and
by

1 Cor.
15. 20.

At the buriall of the dead.

By a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he must reign, till he have put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? Yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesus our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantage it me, if the dead rise not again? Let us eat and drinke, for to morrow we

At the buriall of the dead.

We shall die. Be not ye deceived, with words corrupt good manner. Awake truly out of sleep, and sin not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? With what bodies shall they come? Thou fool, that which thou sowest, is not quickned, except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestre all is another. There is one manner glorie of the sun, and another glorie of the moon, and another glorie of the stars: For one star differeth from another in glory: So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption, it is sown in dishonour, it riseth again in honour: it is sown in weaknesse, it riseth again in power: it is sown a naturall body, it riseth again a spirituall body. There is a naturall body,
and

At the buriall of the dead.

and there is a spirituall body : as it is also written, the first man Adam was made a living soul : and the last Adam was made a quickening spirit. Nowbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystérie. We shall not all sleep : but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed : for this corruptible must put on incorruption, and this mortall must put on immortallité. When this corruptible hath put on incorruption, and this mortall hath put on immortallité, then shall be brought to passe the saying that is written : Death is swallowed up into victorie : Death, where is thy sting ? Hell where is thy victorie ? The sting of death is

At the buriall of the dead.

Is sin, and the strength of sin is the law,
But thanks be unto God, which hath given
us victory through our Lord Iesus Chrst.
Therefore my dear brethren, be ye stedfast
and unmoveable, alwayes rich in the work
of the Lord, soasmuch as ye know how
that your labour is not in vain in the
Lord.

¶ The Lesson ended the priest shall say,
Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister,

Almighty God, with whom do live
the spirits of them that depart hence
in the Lord, and in whom the souls of
them that be elected, after they be deliver-
ed from the burden of the flesh, be in joy
and felicity: we give thee hearty thanks,
for that it hath pleased thee to deliver
this **R.** our brother out of the miseries
of this sinfull world, beseeching thee,
that it may please thee of thy gracious
goodnesse, shortly to accomplish the num-
ber of thine elect, and to hasten thy king-
dom, that we with this our brother, and

¶

all

At the buriall of the dead.

all other departed in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soule, in thy eternall and everlasting glory. Amen.

The collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleeueth, shall live, though he die, and whosoever liueth and beleeueth in him, shall not die eternally, who also taught us (by his holy apostle Paul) not to be sorry as men without hope for them that sleep in him: we meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receiue the kingdom prepared for you from the beginning of the world Grant this, we beseech thee, O most mercifull Father through Iesus Christ our mediator and redeemer. Amen.



The thanksgiving of woman
after chi'd birth, commonly called,
The churching of women

The woman shall come into the church, and
there shall kneel down in some convenient
place, nigh unto the place where the table
standeth, and the priest standing by her shall
say these words, or such like, as the case
shall require.

As much as it hath pleased
Almighty God of his good-
nesse to give you safe deli-
verance, and hath preserved
you in the great danger of
childe-birth: ye shall there-
fore give heartie thanks unto God, and pray.

Then shall the minister say
this psalm.

I have lifted up mine eyes unto the hills: Psal. 121
from whence cometh my help.

God helpe cometh even from the Lord:
which hath made heaven and earth.

We will not suffer thy foot to be moved:
and he that keepeth thee, will not sleep.

The churching of women.

Behold, he that keepeth Israel : shall neither slumber nor sleep.

The Lord himselſe is thy keeper: the Lord is thy defence upon thy right hand.

So that the ſun ſhall not burn thee by day: nor the moon by night.

The Lord ſhall preſerue thee from all evil: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerue thy going out, and thy coming in: from this time forth for evermore.

Glorie be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation,

Answer.

But deliver us from evil. Amen.

Prieſt.

O Lord ſave this woman thy ſervant.

Answer.

Which putteth her truſt in thee.

Prieſt.

Be thou unto her a ſtrong tower.

Answer.

The churching of women.

Answer.

From the case of her enemy.

Priest.

Lord hear our prayer.

Answer.

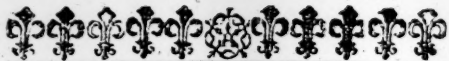
And let our cry come unto thee.

Priest.

¶ Let us pray.

O Almighty God, which hast delibered this woman thy servant from the great pain and perill of child birth: grant we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk in her vocation, according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks must offer accustomed offerings, and if there be a Communion, it is convenient that she receive the holy Communion.



A commination against sinners,
with certain prayers to be used di-
vers times in the year.

After morning prayer, the people being cal-
led together by the ringing of a bell, and
assembled in the church, the English Letany
shall be said after the accustomed manner;
which ended, the minister shall go into the
pulpit, and say thus,

Brethren, in the primitive
church there was a godly
discipline, that at the begin-
ning of Lent, such persons
as were notorious sinners,
were put to open penance,
and punished in this world, that their soules
might be saved in the Day of the Lord: and
that others admonished by their example
might be the more afraid to offend.

In the stead whereof, untill the said disci-
pline may be restored again, (which thing
is much to be wished) it is thought good,
that at this time (in your presence) should
be read the generall sentences of Gods cur-
sing

A commination.

sing against impenitent sinners, gathered out of the 27. chapter of Deuteronomie, and other places of scripture; and that ye should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous dayes, fleeing from such vices, for the which ye affirm with your own mouthes the curse of God to be due.

Curled is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say,
Amen.

Minister.

Curled is he that curseth his father and mother.

Answer.

Amen.

Minister.

Curled is he that removeth away the mark of his neighbours land.

Answer.

Amen.

Pl 4 Minister.

A commination.

Minister.

**Cursed is he that maketh the blinde to go
out of his way.**

Answer.

Amen.

Minister.

**Cursed is he that letteth in judgement the
right of the stranger, of them that be father-
lesse, and of widows.**

Answer.

Amen.

Minister.

**Cursed is he that smiteth his neighbour
secretly.**

Answer.

Amen.

Minister.

**Cursed is he that lieth with his neigh-
bours wife.**

Answer.

Amen.

Minister.

**Cursed is he that taketh reward to slay
the soul of innocent blood.**

Answer.

Amen.

Minister.

**Cursed is he that putteth his trust in
man, and taketh man for his defence, and in
his heart goeth from the Lord.**

Answer.

A commination.

Answer.

Amen.

Minister.

Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOW seeing that all they be accursed (as the prophet David beareth witness) which do erre and go astray from the commandments of God; let us (remembering the dreadfull judgement hanging over our heads, and being alwayes at hand) return unto our Lord God with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of trees, so that every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.

Psa. 119.

Matt. 3.

Heb. 12
Psal. 11.

Is it a fearfull thing to fall into the hands of the living God, he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest, this shall

A commination.

- Isa. 26. Shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickednesse of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaffe with unquenchable fire. The day of the Lord cometh as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travellin^g with childe, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornnesse of their heart, have heaped unto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knock, when the
- Dooz

A commination.

door shall be shut, an too late to cry for mercy, when it is the time of justice. Terrible voice of most iust judgement, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devill and his aneles. Therefore brethren, take we heed betime, while the day of salvation lasteth: for the night cometh when none can work: but let us, while we have the light, beleeve in the light, and walk as the children of the light, that we be not cast into the utter darknesse, where is weeping and gnashing of teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endlesse pitie promiseth us forgiveness of that which is past, if (with a whole minde and true heart) we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool.

Mat. 25.

2 Cor. 6.

John 9.

Mat. 25.

Isaiah 1.

Ezc. 18.

Turn you clean (saith the Lord) from all your wickednesse, and your sin shall not be your destruction. Cast away from you all your ungodlinesse that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the

A commination.

1 Joh. 2.

Mat. 53.

Mat. 11.

Mat. 25.

the death of him that dieth, saith the Lord God? Turn you then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him who is the mercifull receiver of all true penitent sinners, assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithfull repentance, if we will submit our selves unto him, & from henceforth walk in his wayes, if we will take his easie yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, & serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction, which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdom, unto the which he vouchsafe to bring us all for his infinite mercy. Amen.

¶ Then

A comminaion.

¶ Then shall they all kneel upon their knees, and the priest and clerks kneeling (where they are accustomed to say the Letany) shall say this psalm, *Misere mei, Deus*

HAve mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences. Psal. 51.

Alashe me thorowly from my wickednesse: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art iudged.

Behold, I was shapen in wickednes: and in sin hath my mother conceived me.

But lo, thou requirdest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssope, and my shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladnesse: that the bones which thou hast broken may rejoyce.

Turn thy face from my sins: and put out all my iniquities.

Make

A Communion:

Make me a clean heart (O God :) and
renew a right spirit within me.

Cast me not away from thy presence: and
take not thy holy Spirit from me.

O give me the comfort of thy help again :
and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the
wicked: and sinners shall be converted unto
thee.

Deliver me from blood-guiltinesse, O
God, thou that art the God of my health :
and my tongue shall sing of thy righteous-
nesse.

Thou shalt open my lips (O Lord :) my
mouth shall shew thy praise.

For thou desirest no sacrifice, else would I
give it thee : but thou delightest not in
burnt-offering.

The sacrifice of God is a troubled spirit :
a broken and contrite heart, O God, shalt
thou not despise.

O be favourable and gracious unto Si-
on : build thou the wals of Jerusalem.

Then shalt thou be pleased with the sacri-
fice of righteousness, with the burnt-offer-
ings and oblations : then shall they offer
young bullocks upon thine altar.

Glorie be to the Father, and to the Son :
and to the holy Ghost.

A commination.

As it was in the beginning, is now, and
ever shall be world without end. Amen.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

C Our Father which art in heaver, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

D Lord save thy servants.

Answer.

Which put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, **D** God our Saviour.

Answer.

And for the glory of thy names sake deli-
ver us, be mercifull unto us sinners, for thy
Names sake.

Minister.

D Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

C Let

A commination.

¶ Let us pray.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their sins to thee, that they (whose consciences by sin are accused) by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sins. Thy property is to have mercy, to thee only it appertaineth to forgive sins: spare us therefore good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners: but so turn thine ire from us, which meekly knowledg our vilenesse, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then

A commination?

¶ Then shall the people say this that followeth, after the minister.

Then thou us, O good Lord, and so that we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long-suffering, and of great pitie. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies, look upon us.

FINIS.

Gg ¶ The



Moneth. The i. day.



THE PSALMS OF DAVID.

Beatus vir. Psal. i.

Blessed is the man that Morning
prayer.
hath not walked in the
counsel of the ungodly, nor
stood in the way of sin-
ners: and hath not sat in
the seat of the scornfull.
2 But his delight is in the
law of the Lord: and in his

law will he exercise himself day and night.

3 And he shall be like a tree planted by the
water side: that will bring forth his fruit in
due season.

4 His leaf also shall not wither: and look
whatsoever he doth it shall prosper.

5 As for the ungodly it is not so with them:
but they are like the chaff which the winde
scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able
to stand in the judgement: neither the sin-
ners in the congregation of the righteous.

Moneth. The i. day:

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? psal. 2.

VVhy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

Moneth. The i. day!

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kisse the Son lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid? Psal. 2.

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down, and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Moneth. The i. day.

Cum invocarem. Psal. 4.

Hear me when I call, O God of my
righteousnesse: for thou hast set me at
libertie when I was in trouble, have mercy
upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blas-
pheme mine honour, and have such pleasure
in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen
to himself the man that is godly: when I
call upon the Lord he will hear me.

4 Stand in awe and sin not: commune
with your own heart, and in your chamber,
and be still.

5 Offer the sacrifice of righteousness: and
put your trust in the Lord.

6 There be many that say: Who will shew
us any good?

7 Lord, lift thou up: the light of thy coun-
tenance upon us.

8 Thou hast put gladnesse in mine heart:
since the time that their corn, and wine, and
oyl increased.

9 I will lay me down in peace, and take my
rest: for it is thou Lord onely that makest
me dwell in safetie.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my
meditation.

Moneth: The i. day.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 By voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the blood-thirstie and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercie: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of

Moneth. The i. day.

their ungodlinesse, for they have rebelled
against thee.

12 And let all them that put their trust in
thee, rejoyce: they shall ever be giving of
thanks, because thou defendest them, they
that love thy Name, shall be joyfull in thee.

13 For thou Lord wilt give thy blessing un-
to the righteous: and with thy favourable
kindnesse wilt thou defend him as with a
shield.

Evening
prayer.

Domine, ne in furore. Psal. 6.

O Lord, rebuke me not in thine indig-
nation: neither chasten me in thy
displeasure.

2 Have mercy upon me, O Lord, for I
am weak: O Lord, heal me, for my bones
are vexed.

3 My soul is also sore troubled: but Lord,
how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul:
O save me for thy mercies sake.

5 For in death no man remembreth thee:
and who will give thee thanks in the pit?

6 I am weary of my groining, every night
wash I my bed: and water my couch with
my tears.

7 My beautie is gone for very trouble:
and worn away because of all mine ene-
mies.

8 Away

Moneth. The i. day.

8 Away from me, all ye that work vanities:
for the Lord hath heard the voyce of my
weeping.

9 The Lord hath heard my petition: the
Lord will receive my prayer.

10 All mine enemies shall be confounded
and sore vexed: they shall be turned back,
and put to shame suddenly.

Domine Deus meus. Psal 7.

O Lord my God, in thee have I put my
trust: save me from all them that per-
secute me, and deliver me.

2 Lest he devour my soul like a lion: and
tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such
thing: or if there be any wickednesse in my
hands.

4 If I have rewarded evil unto him that
dealt friendly with me: yea, I have delive-
red him that without any cause is mine ene-
mie.

5 Then let mine enemy persecute my soul,
and take me: yea let him tread my life down
upon the earth, and lay mine honour in the
dust.

6 Stand up, O Lord, in thy wrath, and lift
up thy self: because of the indignation of
mine enemies, arise up for me in the judge-
ment that thou hast commanded.

7 And

Moneth. The i. day.

their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoyce: they shall ever be giving of thanks, because thou defendest them, they that love thy Name, shall be joyfull in thee.

13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Evening
prayer.

Domine, ne in furore. Psal. 6.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my teats.

7 My beautie is gone for very trouble: and worn away because of all mine enemies.

8 Away

Moneth. The i. day.

8 Away from me, all ye that work vanities:
for the Lord hath heard the voyce of my
weeping.

9 The Lord hath heard my petition: the
Lord will receive my prayer.

10 All mine enemies shall be confounded
and loze vexed: they shall be turned back,
and put to shame suddenly.

Domine Deus meus. Psal 7.

O Lord my God, in thee have I put my
trust: save me from all them that per-
secute me, and deliver me.

2 Lest he devour my soul like a lion: and
tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such
thing: or if there be any wickednesse in my
hands.

4 If I have rewarded evil unto him that
dealt friendly with me: yea, I have delive-
red him that without any cause is mine ene-
mie.

5 Then let mine enemy persecute my soul,
and take me: yea let him tread my life down
upon the earth, and lay mine honour in the
dust.

6 Stand up, O Lord, in thy wrath, and lift
up thy self: because of the indignation of
mine enemies, arise up for me in the judge-
ment that thou hast commanded.

7 And

Moneth. The i. day.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall iudge the people, give sentence with me (O Lord:) according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednes of the ungodly come to an end: but abide thou the iust.

10 For the righteous God: tryeth the very hearts and reins.

11 By help cometh of God: which preferreth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischief: he hath conceived sorow, and brought forth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shall come upon his own head: and his wickednesse shall fall on his own pate.

Moneth. The i. day.

18 I will giue thanks unto the Lord, ac-
cording to his righteousness: and I will
praise the Name of the Lord the most high.

Domine, Dominus. Psal. 8.

O Lord our governour, how excellent is
thy Name in all the world: thou that
hast set thy glorie above the heavens!

2 Out of the mouth of very babes and suck-
lings hast thou ordained strength, because of
thine enemies: that thou mightest still the
enemy and the avenger.

3 For I will consider the heavens, even the
works of thy fingers: the moon and the stars
which thou hast ordained.

4 What is man that thou art mindefull of
him: and the son of man that thou visitest
him?

5 Thou madest him lower then the angels:
to crown him with glorie and worship.

6 Thou makest him to have dominion of
the works of thy hands: and thou hast put
all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts
of the field.

8 The fowls of the air, and the fishes of the
sea: and whatsoever walketh thorow the
paths of the seas.

9 O Lord our governour: how excellent is
thy Name in all the world!

Con-

Moneth. The ii. day.

Confitebor tibi. Psal. 9.

Morning
prayer.

I will give thanks unto thee, O Lord, with
my whole heart: I will speak of all thy
marvellous works.

2 I will be glad and rejoyce in thee: yea,
my songs will I make of thy Name, O thou
most hi. hest.

3 While mine enemies are driven back:
they shall fall and perish at thy presence.

4 For thou hast maintained my right and
my cause: thou art set in the throne that
judgest right.

5 Thou hast rebuked the heathen, and de-
stroyed the ungodly: thou hast put out their
name for ever and ever.

6 O thou enemy, destructions are come to
a perpetuall end: even as the cities which
thou hast destroyed, their memorie is pe-
rished with them.

7 But the Lord shall endure for ever: he
hath also prepared his seat for judgement.

8 For he shall judge the world with righte-
ousnesse: and minister true judgement un-
to the people.

9 The Lord also will be a defence for the
oppressed: even a refuge in due time of
trouble.

10 And they that know thy Name, will
put their trust in thee: for thou Lord, hast
never

Moneth. The ii. day.

never failed them that seek thee.

11 O praise the Lord which dwelleth in
Sion: shew the people of his doings.

12 For when he maketh inquisition for
blood, he remembereth them: and forgetteth
not the complaint of the poor.

13 Have mercy upon me, O Lord, consider
the trouble which I suffer of them that hate
me: thou that liftest me up from the gates
of death.

14 That I may shew all thy praises within
the ports of the daughter of Sion: I will
rejoyce in thy salvation.

15 The heathen are sunk down in the pit
that they made: in the same net which they
hid privily, is their foot taken.

16 The Lord is known to execute judge-
ment: the ungodly is trapped in the work of
his own hands.

17 The wicked shall be turned into hell:
and all the people that forget God.

18 For the poor shall not alway be for-
gotten: the patient abiding of the meek
shall not perish for ever.

19 Up Lord, and let not man have the up-
per hand: let the heathen be judged in thy
sight.

20 Put them in fear (O Lord :) that the
heathen may know themselves to be but
men.

Moneth. The ii. day.

Vt quid Domine. Psal. 10.

Why standest thou so far off (O Lord :) and hidest thy face in the needfull time of trouble :

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wilinesse that they have imagined.

3 For the ungodly hath made boast of his own hearts desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodlinesse and vanity.

8 He sitteth lurking in theebish corners of the streets : and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth

Moneth: The ii. day.

getteeh him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poore may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poore.

14 Therefore should the wicked blaspheme God: while he doth say in his heart, Tush thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly, and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherlesse and poore unto their right: that the man of the earth be no more exalted against them.

Moneth. The ii. day.

In Domino confido. Psal. 11.

In thee, Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill.

2 For lo, the ungodly bend their bowe, and make ready their arrow: within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eyelids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse, doth his soul abhorre.

7 Upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Salvum me fac. Psal. 12.

Evening
prayer.

Help me, Lord, for there is not one godly man left: for the faithfull are diminished from among the children of men.

2 They talk of vanity, every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The

Moneth. The ii. day.

3 The Lord shall root out all deceitfull
lips : and the tongue that speaketh proud
things.

4 Which have said, With our tongue we
will prevail : we are they that ought to
speak, who is Lord over us ?

5 Now for the comfortlesse troubles sake
of the needy : and because of the deep sigh-
ing of the poor.

6 I will up (saith the Lord :) and will
help every one from him that swelleth a-
gainst him, and will set him at rest.

7 The words of the Lord are pure words :
even as the silver which from the earth is
tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou
shalt preserve him from this generation for
ever.

9 The ungodly walk on every side : when
they are exalted, the children of men are
put to rebuke.

Usquequo, Domine? Psal. 13.

How long wilt thou forget me (O
Lord) for ever : how long wilt thou
hide thy face from me ?

2 How long shall I seek counsell in my
soul, and be so vexed in my heart : how
long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my
God.

Moneth. The ii. day.

God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy : and my heart is joyfull in thy salvation.

6 I will sing unto the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most highest.

Dixit insipiens Psal. 14.

The fool hath said in his heart : There is no God.

2 They are corrupt and become abominable in their doings : there is not one that doth good (no not one.)

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhopinelle is in their wayes,

Moneth. The iii. day.

waves, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsell of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit. Psal. 15.

LORD, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? Morning prayer.

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

By 2

5 He

Moneth. The iij. day.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hinderance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doth these things : shall never fall.

Conserua me. Psal. 16.

PReserue me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excell in vertue.

4 But they that run after another god : shall haue great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintaine my lot.

7 The lot is fallen to me in a fair ground : yea, I haue a goodly heritage.

8 I will thank the Lord for giuing me warning : my reins also chasten me in the night season.

Moneth. The iij. day.

9 I haue set God alwayes before me : for
he is on my right hand, therefore I shall not
fall.

10 Therefore my heart was glad, and my
glory rejoyced : my flesh also shall rest in
hope.

11 For why? thou shalt not leave my soule
in hell : neither shalt thou suffer thine holy
One to see corruption.

12 Thou shalt shew me the path of life, in
thy presence is the fulnesse of joy : and at
thy right hand there is pleasure for ever-
more.

Exaudi, Domine, iustitiam. Psal. 17.

Hear the right, O Lord, consider my
complaint : and hearken unto my pray-
er, that goeth not out of fained lips.

2 Let my sentence come forth from thy pres-
ence : and let thine eyes look upon the thing
that is equal.

3 Thou hast proved and visited mine heart
in the night season, thou hast tried me, and
shalt finde no wickednesse in me : for I am
utterly purposed, that my mouth shall not
offend.

4 Because of mens works that are done
against the words of thy lips : I have kept
me from the wayes of the destroyer.

5 O hold thou up my goings in the paths :
that my footsteps slip not.

Moneth. The iii. day.

6 I have called upon thee, O God, for thou shalt hear me : incline thine eare to me, and hearken unto my words.

7 Shew thy marvellous loving kindnesse thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings.

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eies down to the ground.

12 Like as a lion that is greedy of his prey : and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evill world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But

Moneth. The iii. day.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te. Psal. 18.

I will love thee (O Lord) my strength,

the Lord is my strong rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

Evening
prayer.

Moneth. The iii. day.

9 He bowed the heavens also and came down : and it was dark under his feet.

10 He rode upon the cherubims and did flie : he came flying upon the wings of the winde.

11 He made darknesse his secret place : his pavilion round about him, with dark wa-
ter, and thick clouds to cover him.

12 At the brightnesse of his plesence his clouds removed : hailstones, and coals of fire.

13 The Lord also thundered out of heaven, and the highest gave his thunder : hailstones and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of
liberty

Moneth. The iii. day.

liberty : he brought me forth, then because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the waves of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy, thou shalt be holy : and with a perfect man, thou shalt be perfect.

26 With the clean, thou shalt be clean : and with the froward, thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall

Moneth. The iii. day.

shall leap over thy wall:

20 The way of God is an undefiled way: the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

21 For who is God, but the Lord: or who hath any strength except our God?

22 It is God that girdeth me with strength of war: and maketh my way perfect.

23 He maketh my feet like harts feet: and setteth me up on high.

24 He teacheth my hands to fight: and mine arms shall break even a bowe of steel.

25 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

26 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

27 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

28 I will smite them, that they shall not be able to stand: but fall under my feet.

29 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.

40 Thou

Moneth. The iii. day.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fall : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my (cruell) enemies, and setteth me up above mine adversaries : Thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto

Monerh. The iiii. day.

unto thee (O Lord) among the Gentiles :
and sing praises unto thy Name.

51 Great prosperitie giveth he unto his
king : and sheweth loving kindnesse unto
David his anointed, and unto his seed for
evermore.

Cœli enarrant. Psal. 19.

Morning
prayer.

The heavens declare the glory of God :
and the firmament sheweth his handy
work.

2 One day telleth another : and one night
certifieth another.

3 There is neither speech nor language :
but their voices are heard among them.

4 Their sound is gone out into all lands :
and their words into the ends of the world.

5 In them hath he set a tabernacle for the
sun : which cometh forth as a bridegroom
out of his chamber, and rejoiceth as a giant
to run his course.

6 He goeth forth from the uttermost part
of the heaven, and runneth about unto the
end of it again : and there is nothing hid
from the heat thereof.

7 The law of the Lord is an undefiled
law, converting the soul : the testimonie of
the Lord is sure, and giveth wisdom unto
the simple.

8 The

Moneth. The iiii. day.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true and righteous altogether.

10 Hope to be desired are they then gold, yea then much fine gold: sweeter also then honey and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the Dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember

Moneth. The iiii. day.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire : and fulfill all thy munde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will bear him from his holy heaven : even with the wholefom strength of his right hand.

7 Some put their trust in charats, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down and fallen : but we are risen and stand upright.

9 Save Lord, and hear us, O King of heaven : when we call upon thee.

Domine, in virtute. Psal. 21.

The king shall rejoyce in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire : and hast not denyed him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him

Moneth. The iiii. day.

him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie : and make him glad with the joy of thy countenance.

7 And why ? because the king putteth his trust in the Lord : and in the mercy of the most high he shall not miscarry.

8 All thine enemies shall feel thine hand : thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure , and the fire shall consume them .

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord , in thine own strength : so will we sing and praise thy power.

Deus

Moneth. The iii : day:

Deus, deus meus. Psal. 22.

Evening
prayer.

My God, my God (look upon me)
why hast thou forsaken me : and
art so far from my health, and from
the words of my complaint :

2 O my God, I cry in the day time, but
thou hearest not: and in the night season also
I take no rest.

3 And thou continuest holy : O thou wor-
ship of Israel.

4 Our fathers hoped in thee : they trusted
in thee, and thou didst deliver them.

5 They called upon thee, and were holpen :
they put their trust in thee, and were not con-
founded.

6 But as for me, I am a worm and no
man : a very scorn of men, and the out-cast
of the people.

7 All they that see me, laugh me to scorn :
they boast out their lips, and shake their
heads, saying,

8 We trusted in God that he would deli-
ver him : let him deliver him if he will have
him.

9 But thou art he that took me out of my
mothers womb : thou wast my hope when
I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since

A

Moneth. The iiii. day.

I was born: thou art my God, even from my mothers womb.

11 I go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: sat buls of Basan close me in on every side.

13 They gaze upon me with their mouthes: as it were a ramping and roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

Moneth. The iiii. day.

21 Save me from the lions mouth : thou
hast heard me also from among the horns
of the unicorns.

22 I will declare thy Name unto my bre-
thren : in the midst of the congregation will
I praise thee.

23 I praise the Lord, ye that fear him :
magnifie him all ye of the seed of Jacob, and
fear him all ye seed of Israel.

24 For he hath not despised nor abhorred
the low estate of the poore, he hath not hid
his face from him : but when he called unto
him, he heard him.

25 My praise is of thee in the great con-
gregation : my vows will I perform in the
sight of them that fear him.

26 The poore shall eat and be satisfied : they
that seek after the Lord shall praise him, your
heart shall live for ever.

27 All the ends of the world shall remem-
ber themselves, and be turned unto the
Lord : and all the kindreds of the nations
shall worship before him.

28 For the kingdom is the Lords : and he
is the governour among the people.

29 All such as be set upon earth : have
eaten and worshipped.

30 All they that go down into the dust,
shall kneel before him : and no man hath
quickned his own soul.

Moneth. The v. day.

21 My seed shall serue him: they shall be counted unto the Lord for a generation.

22 They shall come, and the heavens shall declare his righteousness: unto a people that shall be boyn, whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk thorow the valley of the shadow of death, I will fear none evil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed mine head with oil, and my cup shall be full.

6 But thy loving kindenesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. 24.

The earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

Morning
prayer.

Moneth. The v. day.

2 For he hath founded it upon the seas :
and prepared it upon the floods.

3 Who shall ascend into the hill of the
Lord : or shall rise up in his holy place :

4 Even he that hath clean hands , and a
pure heart : and that hath not lift up his
minde unto vanity, nor sworn to deceive his
neighbour.

5 He shall receve the blessing from the
Lord : and righteousnesse from the God of
his salvation.

6 This is the generation of them that
seek him : even of them that seek thy face, O
Jacob.

7 Lift up your heads, O ye gates, and be ye
lift up, ye everlasting doozs : and the King
of glory shall come in.

8 Who is the King of glory : it is the Lord
strong and mighty , even the Lord mighty
in battell.

9 Lift up your heads , O ye gates , and be
ye lift up ye everlasting doozs : and the King
of glory shall come in.

10 Who is the King of glory : even the
Lord of hosts, he is the King of glory.

Ad te, Domine. Psal. 25.

Unto thee , O Lord , will I lift up my
soul , my God , I have put my trust
in

Monerh. The v. day.

in thee : O let me not be confounded, neither
let mine enemies triumph over me.

2 For all they that hope in thee, shall not
be ashamed: but such as transgresse without
a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach
me thy paths.

4 Lead me forth in thy truth, and learn me:
for thou art the God of my salvation, in thee
hath been my hope all the day long.

5 Call to remembrance, O Lord, thy ten-
der mercies: and thy loving kindnesse which
hath been ever of old.

6 I remember not the sins and offen-
ces of my youth: but according to thy mer-
cy think thou upon me (O Lord) for thy
goodnesse.

7 Gracious and righteous is the Lord:
therefore will he teach sinners in the way.

8 Them that be meek shall he guide in
judgement: and such as be gentle, them
shall he learn his way.

9 All the paths of the Lord are mercy and
truth: unto such as keep his covenant, and
his testimonies.

10 For thy Names sake, O Lord: be mer-
ciful unto my sin, for it is great.

11 What man is he that feareth the Lord:
him shall he teach in the way that he shall
choose.

Moneth. The v day.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon mee: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: Obung thou me out of my troubles.

17 Look upon mine aduersity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectnesse and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath also been in the Lord, therefore shall I not fall.

Moneth: The v. day.

2 Examine me, O Lord, and probe me :
try out my reins and my heart.

3 For thy loving kindnesse is ever before
mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons :
neither will I have fellowship with the de-
ceitfull.

5 I have hated the congregation of the
wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O
Lord : and so will I go to thine altar.

7 That I may shew the voyce of thanks-
giving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of
thine house : and the place where thine ho-
nour dwelleth.

9 O that not up my soul with the sinners:
nor my life with the blood-thirstie.

10 In whose hands is wickednesse : and
their right hands are full of gifts.

11 But as for me, I will walk innocently :
O Lord, deliver me, and be mercifull unto
me.

12 My foot standeth right : I will praise
the Lord in the congregations.

Dominus illuminatio. Psal. 27.

The Lord is my light and my salvation, Evening
whom then shall I fear : the Lord prayer
I i 4 is

Moneth. The v. day.

Is the strength of my life, of whom then
shall I be afraid?

2 When the wicked (even mine enemies
and my foes) came upon me to eat up my
flesh: they stumbled and fell.

3 Though an host of men were laid against
me, yet shall not my heart be afraid: and
though there rose up war against me, yet
will I put my trust in him.

4 One thing have I desired of the Lord,
which I will require: even that I may dwell
in the house of the Lord all the dayes of my
life, to behold the fair beauty of the Lord,
and to visit his temple.

5 For in the time of trouble he shall hide
me in his tabernacle: yea, in the secret place
of his dwelling shall he hide me, and set
me up upon a rock of stone.

6 And now shall he lift up mine head:
above mine enemies round about me.

7 Therefore will I offer in his dwelling an
oblation with great gladnesse: I will sing
and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I
cry unto thee: have mercy upon me, and
hear me.

9 My heart hath talked of thee, seek ye
my face: thy face Lord will I seek.

10 Hide not thou thy face from me: nor
cast thy servant away in displeasure.

11 When

Moneth. The v. day.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliber me not over into the toll of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I beleve verily to see the goodnesse of the Lord in the land of the living.

16 O carry thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 118.

Unto thee will I cry, O Lord my strength : think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee : when I hold up my hands toward the mercy-seat of thy holy temple.

3 O pluck me not away (neither destroy me) with the ungodly and wicked doers : which

Moneth. The v. day.

which speak friendly to their neighbours,
but imagine mischief in their hearts.

4 Reward them according to their deeds;
and according to the wickednesse of their
own inventions.

5 Recompenſe them after the work of their
hands: pay them that they have deſerued.

6 For they regard not in their minds the
works of the Lord, nor the operation of his
hands: therefore ſhall he break them down,
and not build them up.

7 Praiſed be the Lord: for he hath heard
the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield,
my heart hath truſted in him, and I am
helped: therefore my heart dan- ceth for joy,
and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the
wholſome defence of his anointed.

10 O ſave thy people, and give thy bleſſing
unto thine inheritance: ſeed them, and ſet
them up for ever.

Aſſerte Domino. Pſal. 29.

Evening
prayer.

BRing unto the Lord (O ye mighty) bring
young rams unto the Lord: aſcribe
unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his
Name: worſhip the Lord with holy wor-
ſhip.

Moneth. The vi. day.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Syzion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadis.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te, Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

Morning
Prayer.

2 O Lord my God, I cried unto thee:
and

Moneth. The vi. day.

and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou dost turn thy face (from me) and I was troubled.

8 Then cried I unto thee, O Lord : and gat me unto my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heavinesse into joy : thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Moneth. The vi. day.

In te, Domine, speravi. Psal. 37.

In thee, O Lord, have I put my trust :
let me never be put to confusion, deliver
me in thy righteounesse.

2 Bow down thine ear to me: make haste
to deliver me.

3 And be thou my strong rock, & the house
of defence: that thou mayest save me.

4 For thou art my strong rock, and my
castle: be thou also my guide, and lead me
for thy Names sake.

5 Draw me out of the net that they have
laid privily for me: for thou art my
strength.

6 Into thy hand I commend my spirit:
for thou hast redeemed me, O Lord, thou
God of truth.

7 I have hated them that hold of superstitious
vanities: stand my trust hath been in
the Lord.

8 I will be glad and rejoyce in thy mercy:
for thou hast considered my trouble, and hast
known my soul in adversities.

9 Thou hast not shut me up into the hand
of the enemy: but hast set my feet in a large
room.

10 Have mercie upon me, O Lord, for I
am in trouble: and mine eye is consumed
for very heaviness, yea, my soul, and my
body.

Moneth: The vi. day:

11 For my life is wahren old with heabines:
and my peers with mourning.

12 My strength faileth me because of
mine iniquitie: and my bones are consu-
med.

13 I became a reproof among all mine ene-
mies, but specially among my neighbors:
and they of mine acquaintance were afraid
of me, and they that did see me without,
conveyed themselves from me.

14 I am clean forgotten as a dead man
out of minde: I am become like a broken
vessell.

15 For I have heard the blasphemie of the
multitude: and fear is on every side, while
they conspire together against me, and take
their counsell to take away my life.

16 But my hope hath been in thee, O Lord:
I have said, Thou art my God.

17 My time is in thy hand, deliver me
from the hand of mine enemies: and from
them that persecute me.

18 Shew thy servant the light of thy
countenance: and save me for thy mercies
sake.

19 Let me not be confounded, O Lord, for
I have called upon thee: let the ungodly be
put to confusion, and be put to silence in the
grave.

20 Let the living lips be put to silence:
which

Moneth. The vi. day.

which cruelly, disdainfully, and despitefully
speak against the righteous.

21 How plentifull is thy goodnes, which
thou hast laid up for them that fear thee: and
that thou hast prepared for them that put
their trust in thee, even before the sons of
men!

22 Thou shalt hide them privily by thine
own presence, from the provoking of all
men: thou shalt keep them secretly in thy
tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath
shewed me marvellous great kindenesse in
a strong city.

24 And when I made haste, I said: I am
cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice
of my prayer: when I cried unto thee.

26 I love the Lord all ye his saints: for
the Lord preserveth them that are faith-
full, and plenteously rewardeth the proud
doer.

27 Be strong, and he shall stablish your
heart: all ye that put your trust in the
Lord.

Beati quorum. Psal. 32.

Blessed is he whose unrighteousnesse is forgiven: and whose sin is covered. Evening prayer.

2 Blessed

Moneth. The vi. day.

2 Blessed is the man unto whom the Lord
imparteth no sin : and in whose spirit there
is no guile.

3 For while I held my tongue : my bones
consumed away through my daily complain-
ing.

4 For thy hand is heable upon me day and
night : and my moisture is like the drought
in summer.

5 I will knowledge my sin unto thee : and
mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the
Lord : and so thou forgavest the wicked-
nesse of my sin.

7 For this shall every one that is godly
make his prayer unto thee in a time when
thou mayest be found : but in the great
water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou
shalt preserve me from trouble : thou shalt
compasse me about with songs of deliver-
ance.

9 I will inform thee, and teach thee in
the way wherein thou shalt go : and I will
guide thee with mine eye.

10 Be ye not like to horse and mule, which
have no understanding : whose mouthes
must be holden with bit and bridle, lest they
fall upon thee.

11 Great plagues remain for the ungodly :
but

Moneth. The vi. day.

but whoso putteth his trust in the Lord,
mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in
the Lord: and be ioyfull all ye that are true
of heart.

Exultate, iusti. Psal. 33.

R Ejoyce in the Lord, O ye righteous:
for it becometh well the just to be
thankfull.

2 Praise the Lord with harp: sing psalms
unto him with the lute and instrument of
ten strings.

3 Sing unto the Lord a new song: sing
praises (Justly unto him) with a good cou-
rage.

4 For the word of the Lord is true: and all
his works are faithfull.

5 Beloveth righteousnesse and judgement:
the earth is full of the goodnesse of the
Lord.

6 By the word of the Lord were the hea-
vens made: and all the hosts of them by
the breath of his mouth.

7 He gathereth the waters of the sea toge-
ther as it were upon an heap: and layeth
up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in
awe of him, all ye that dwell in the
world.

Moneth, The vi. day.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsell of princes.

11 The counsell of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.

18 To deliver their souls from death : and to feed them in the time of dearth.

Moneth. The vi. day:

19 Our soul hath patiently carried for the
Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: be-
cause we have hoped in his holy Name.

21 Let thy mercifull kindenesse (O Lord)
be upon us: like as we do put our trust in
thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord:
his praise shall ever begin in my mouth.

2 My soul shall make her boast of the
Lord: the humble shall hear thereof, and be
glad.

3 O praise the Lord with me: and let us
magnifie his Name together.

4 I sought the Lord, and he heard me: yea,
he deliuered me out of all my fear.

5 They had an eye unto him, and were
lightened: and their faces were not asha-
med.

6 Lo, the poore crieth, and the Lord hear-
eth him: yea, and saveth him out of all his
troubles.

7 The angel of the Lord tarrieth round
about them that fear him: and delivereth
them.

8 O taste and see how gracious the Lord
is: blessed is the man that trusteth in him.

Moneth. The vi. day:

9 O fear the Lord, ye that be his saints :
for they that fear him, lack nothing.

10 The lions do lack and suffer hunger :
but they which seek the Lord, shall want no
manner of thing that is good.

11 Come ye children and hearken unto me :
I will teach you the fear of the Lord.

12 What man is he that lusteth to live,
and would faine see good dayes : keep thy
tongue from evil, and thy lips that they
speak no guile.

13 Eschew evil, and do good : seek peace,
and ensue it.

14 The eyes of the Lord are over the righte-
ous : and his ears are open unto their
prayers.

15 The countenance of the Lord is against
them that do evill : to root out the remem-
brance of them from the earth.

16 The righteous cry, and the Lord hear-
eth them : and delibereth them out of all
their troubles.

17 The Lord is nigh unto them that are of
a contrite heart : and will save such as be
of an humble spirit.

18 Great are the troubles of the righteous :
but the Lord delivereth him out of all.

19 He keepeth all his bones : so that not
one of them is broken.

20 But misfortune shall slay the ungodly :
and

Moneth. The vii. day.

and they that hate the righteous, shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

Judica me, Domine. Psal. 35.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: lay unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath

Moneth. The vii. day:

saide pſbily, catch himself: that he may fall into his own mischief.

9 And my soul be joyfull in the Lord: it shall rejoyce in his saluacion.

10 All my bones shall say, Lord, who is like unto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in miserie, from him that spoileth him.

11 Falsse witnesse did rise up: they laide to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Neuerthelesse, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaued my self as though it had been my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersity they rejoyced, and gathered them together: yea, the very subjects came together against me unawares, making molws at me, and sealed not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this
this

Moneth. The vii. day.

this: O deliver my soul from the calamities
which they bring on me, and my darling
from the lions.

18 So will I give thee thanks in the great
congregation: I will praise thee among
much people.

19 O let not them that are mine enemies
triumph over me ungodly: neither let them
wink with their eyes that hate me without
a cause.

20 And why? their communing is not
for peace: but they imagine deceitfull
words against them that are quiet in the
land.

21 They gaped on me with their mouthes,
and said: He on thee, he on thee, we saw it
with our eyes.

22 This thou hast seen, O Lord: hold not
thy tongue then, go not far from me, O
Lord.

23 Awake and stand up to judge my quar-
rell: avenge thou my cause, my God and
my Lord.

24 Judge me, O Lord my God, according
to thy righteousness: and let them not tri-
umph over me.

25 Let them not say in their hearts, There,
there, so would we have it: neither let them
say, We have devoured him.

26 Let them be put to confusion and
shame

Moneth. The vii. day.

Shame together, that rejoyce at my trouble :
let them be clothed with rebuke and disho-
nour that boast themselves against me.

27 Let them be glad and rejoyce that fa-
vour my righteous dealing : yea, let them
say alway, Blessed be the Lord which hath
pleasure in the prosperitie of his servant.

28 And as for my tongue, it shall be talking
of thy righteousness : and of thy praise all
the day long.

Dixit iniustus. Psal. 36.

M^p heart sheweth me the wickednesse
of the ungodly : that there is no fear
of God before his eyes.

2 For he flattereth himself in his own
sight : untill his abominable sin be found
out.

3 The words of his mouth are unrighte-
ous, and full of deceit : he hath left off to be-
have himself wisely, and to do good.

4 He imagineth mischief upon his bed, and
hath set himself in no good way : nei-
ther doth he abhorre any thing that is
evil.

5 Thy mercy (O Lord) reacheth unto the
heavens : and thy faithfulness unto the
clouds.

6 Thy righteousness standeth like the
strong mountains : thy judgements are like
the great deep.

7 Thou

Moneth. The vii day.

7 Thou Lord shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plentifulnesse of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindenesse unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

Noli æmulari. Psal. 37.

FRet not thy self because of the ungodly: Evening neither be thou envious against the evil prayer doers.

2 For they shall soon be cut down like the grasse: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily

Moneth: The vii. day:

verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Clicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: then shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The

Moneth. The vii. day:

14 The ungodly have drawn out the sword,
and have bent their bowe : to cast down the
poor and needy , and to slay such as be of a
right conuersation.

15 Their sword shall go thorow their own
heart : and their bowe shall be broken.

16 A small thing that the righteous hath :
is better then great riches of the ungodly.

17 For the arms of the ungodly shall be
broken : and the Lord upholdeth the right-
eous.

18 The Lord knoweth the dayes of the
godly : and their inheritante shall endure
for ever.

19 They shall not be confounded in the pe-
rillous time : and in the dayes of dearth they
shall have enough.

20 As for the ungodly, they shall perish, and
the enemies of the Lord shall consume as
the fat of lambs : yea , even as the smoak
shall they consume away.

21 The ungodly borroweth, and payeth not
again : but the righteous is mercifull and
liberall.

22 Such as be blessed of God shall possesse
the land : and they that be cursed of him,
shall be rooted out.

23 The Lord ordereth a good mans going :
and maketh his way acceptable to him-
self.

24 Though

Monerb: The vii. day:

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt

Moneth. The vii: day:

Shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38.

Put me not to rebuke (O Lord) in thine anger: neither chasten me in thy heavy displeasure.

Morning
prayer.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

A For

Moneth. The vii. day.

4 For my wickednesses are gone ower mine head : and are like a soze burden too heauy for me to bear.

5 My wounds stink, and are corrupt : through my foolishnesse.

6 I am brought into so great trouble and misery : that I go mourning, all the day long.

7 For my loins are filled with a soze disease : and there is no whole part in my body.

8 I am feeble and soze smitten : I have roared for the very disquietnesse of my heart.

9 Lord thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, which doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no re-
proofs.

15 For

Moneth: The viii. day.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slippt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heavinesse is ever in my sight.

18 For I will confesse my wickednesse: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Wasse thee to help me: O Lord God of my salvation.

Dixi, Custodiam. Psal. 39.

I said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words,
but

Moneth. The viii. day.

but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold; thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heave hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine

Moneth. The viii.

thine ears consider my calling : hold not thy
peace at my tears.

14 For I am a stranger with thee, and a so-
journer : as all my fathers were.

15 O spare me a little, that I may recover
my strength : before I go hence, and be no
more seen.

Expectans expectavi. Psal. 40.

I waited patiently for the Lord: and he en-
clined unto me, and heard my calling.

2 He brought me also out of the horrible pit,
out of the myze and clay : and set my feet
upon the rock, and ordered my goings.

3 And he hath put a new song in my
mouth : even a thanksgiving unto our
God.

4 Many shall see it and fear : and shall put
their trust in the Lord.

5 Blessed is the man that hath set his hope
in the Lord : and turned not unto the proud,
and to such as go about with lies.

6 O Lord my God, great are thy wondrous
works which thou hast done : like as be also
thy thoughts which are to usward, and yet
there is no man that ordereth them unto
thee.

7 If I would declare them, and speak
of them: they should be more then I am able
to expresse.

8 Sacrifice and meat offering thou would-

Moneth. The viii. day.

est not have but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me: that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together

Moneth. The viii. day.

gether that seek after my soul to destroy it :
let them be driven backward, and put to re-
buke that wish me evil.

18 Let them be desolate and rewarded with
shame, that say unto me : Fie upon thee, fie
upon thee.

19 Let all those that seek thee, be joyfull and
glad in thee : and let such as love thy salua-
tion, say alway, The Lord be praised.

20 As for me, I am poore and needy : but
the Lord careth for me.

21 Thou art my helper and redeemer: make
no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is he that considereth the poore Evening
(and needy: (the Lord shall deliver him prayer.
in the time of trouble.

2 The Lord preserve him and keep him a-
live, that he may be blessed upon earth : and
deliver not thou him into the will of his
enemies.

3 The Lord comfort him when he lieth sick
upon his bed : make thou all his bed in his
sicknesse.

4 I said, Lord, be mercifull unto me :
heal my soul, for I have sinned against
thee.

5 Mine enemies speak evill of me : when
shall he die, and his name perish :

Moneth. The viii. day.

6 And if he come to see me, he speaketh vanitie: and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, ha h laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the waters brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for

Moneth. The viii. day.

for the living God : when shall I come to
appear before the presence of God ?

3 My tears have been my meat day and
night: while they daily say unto me, Where
is now thy God ?

4 Now when I thinke thereupon, I pour
out my heart by myself: for I went with the
multitude, and brought them forth into the
house of God.

5 In the voice of praise and thanksg'ving:
among such as keep holy day.

6 Why art thou so full of heavinesse (O
my soul :) and why art thou so disquieted
within me ?

7 Put thy trust in God: for I will yet give
him thanks for the help of his counte-
nance.

8 My God, my soul is vexed within me :
therefore will I remember thee concerning
the land of Jordan, and the little hill of Her-
mon.

9 One deep calleth another, because of the
noise of the water-pipes : all thy waves and
stormes are gone over me.

10 The Lord hath granted his loving kind-
nesse on the day time: and in the night season
did I sing of him, and made my prayer unto
the God of my life.

11 I will say unto the God of my strength,
Why hast thou forgotten me : why go I

Moneth. The viii. day.

thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily while the enemy oppresseth me?

3 O send out thy light and thy truth that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O

6
give
coun

V

time

2

with

hast

3

throu

their

4

the

had

5

unt

6

ene

ther

7

not

8

ene

hat

9

and

10

Moneth. The ix. day.

6 Put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44.

WE have heard with our ears, O *Morning*
God, our fathers have told us: *prayer*
what thou hast done in their
time of old.

2 How thou hast driven out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King (O God:) send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest

Moneth. The ix. day.

test us to confusion: and goest not forth
with our armies.

11 Thou makest us to turn our backs upon
our enemies: so that they which hate us, spoil
our goods.

12 Thou lettest us to be eaten up like
sheep: and hast scattered us among the hea-
then.

13 Thou sellest thy people for nought: and
takest no money for them.

14 Thou makest us to be rebuked of our
neighbours: to be laughed to scorn, and
had in derision of them that are round
about us.

15 Thou makest us to be a by-word among
the heathen: and that the people shake their
heads at us.

16 My confusion is dayly before me: and
the shame of my face hath covered me.

17 For the voice of the slanderer and blas-
phemer: for the enemy and avenger.

18 And though all this be come upon us, yet
do we not forget thee: nor behave our selves
frowardly in thy covenant.

19 Our heart is not turned back: neither
our steps gone out of thy way.

20 No not when thou hast smitten us in
to the place of dragons: and covered us
with the shadow of death.

21 If we have forgotten the Name of our
God,

God
Ara
he k
22
lon
be f
23
be
24
get
25
to
gro
26
me

N
ma
2
ter
3
ful
bl
4
S
5
ri
m

Moneth. The ix. day.

God, and holden up our hands to any
strange god : shall not God search it out : for
he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day
long : and are counted as sheep appointed to
be slain.

23 O Lord why sleepest thou : awake, and
be not absent from us for ever.

24 Wherefore hidest thou thy face : and for-
gettest our misery and trouble :

25 For our soul is brought low, even un-
to the dust : our belly cleaveth unto the
ground.

26 Arise and help us : and deliver us for thy
mercies sake.

Eructavit cor meum. Psal. 45.

My heart is inditing of a good matter :
I speak of the things which I have
made unto the King.

2 My tongue is the pen : of a ready wri-
ter.

3 Thou art fairer then the children of men :
full of grace are thy lips, because God hath
blessed thee for ever.

4 Gird thee with thy sword upon thy thigh,
O thou most mighty : according to thy wor-
ship and renown.

5 Good luck have thou with thine honour :
ride on because of the word of truth, of
meeknesse, and righteousnesse, and thy right
hand

Moneth. The ix. day.

hand shall teach thee terrible things.

9 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat (O God) endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God (even thy God) hath anointed thee with the oyl of gladnesse above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the ivory palaces, where by they have made thee glad.

10 Kings daughters were among thy honorable women: upon thy right hand did stand the queen in a vesture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the king have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She

15 S
men
fello
be b
16
hrou
lace
17
chil
in a
18
gen
peop
end

G
2
ear
car
3
we
the
4
gl
ber
5
the
tha
6

Moneth. The ix. day.

15 She shall be brought unto the king in eſt-
ment of needlework: the virgins that be her
fellows, ſhall bear her company, and ſhall
be brought unto thee.

16 With joy and gladneſſe ſhall they be
brought: and ſhall enter into the kings pa-
lace.

17 In ſtead of thy fathers thou ſhalt have
children: whom thou mayeſt make princes
in all lands.

18 I will remember thy Name from one
generation unto another: therefore ſhall the
people give thanks unto thee world without
end.

Deus noſter refugium. Pſal. 46.

GOD is our hope and ſtrength: a very
preſent help in trouble.

2 Therefore will we not fear though the
earth be moved: and though the hills be
carried into the miſt of the ſea.

3 Though the waters thereof rage and
ſwell: and though the mountains ſhake at
the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make
glad the citie of God: the holy place of the ta-
bernacle of the moſt high.

5 God is in the miſt of her, therefore ſhall
ſhe not be removed: God ſhall help her, and
that right early.

6 The heathen make much ado, and
the

Moneth. The ix. day.

the kingdoms are moved: but God hath shewed his noice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 Come hither and behold the works of the Lord: whith destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bowe, and knappeth the spear in sunder, and burneth the charrets in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. 17.

Evening
prayer

O Clap your hands togethe. (all ye people:) Sing unto God with the voice of melodie.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall chuse out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noice: and the Lord with the sound of the trump.

Moneth. The ix. day.

6 **O** sing praises, sing praises unto (our) God : **O** sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy sea.

9 The princes of the people are joynd unto the people of the God of Abraham : for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised : in the citie of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north lieth the city of the great King, God is well known in her palaces, as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things : they were astonied, and suddenly cast down.

5 Fear came ther: upon them, and sorrow: as upon a woman in her travell.

6 Thou shalt break the ships of the sea : through the east winde.

7 Like as we have heard, so have we seen

Moneth. The ix. day]

seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God :) in the mids of thy temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy judgements.

11 Talk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc omnes. Psal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will encline mine ear to the pætable: and shew my dark speech upon the harp.

5 Where?

Moneth. The ix. day.

5 Wherefore should I fear in the dayes of wickednesse: and when the wickednesse of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their laying.

14 They lie in the hell like sheep, death swalloweth upon them, and the righteous shall

Moneth: The x. day.

shall have domination over them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glozy of his house be increased.

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest wel unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour, hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal. 50.

Morning
prayer.

The Lord, even the most mightie God hath spoken: and called the world from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred up round about him.

4 Be

Moneth. The x. day.

4 We shall call the heaven from above: and the earth that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: I myself will testify against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee: because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine houses nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats.

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so wil I hear thee, and thou shalt praise me.

Ps m

16 Bus

Moneth. The x. day.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou hatest and spakst against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 Consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnesse: according to the multitude

Moneth. The x. day:

multitude of thy mercies do away mine offences.

2 Wash me thorowly from my wickednes : and cleanse me from my sin.

3 For I knowledg my faults : and my sin is ever before me.

4 Against thee onely have I sinned , and done this evil in thy sight : that thou mightest be justified in thy sayings, and clear when thou art judg'd.

5 Behold, I was shapen in wickednesse : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladnesse : that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart (O God :) and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

Moneth. The x. day.

13 Then shall I teach thy wayes unto the
wicked: and sinners shall be converted unto
thee.

14 Deliver me from blood-guiltinesse, O
God; thou that art the God of my health;
and my tongue shall sing of thy righteous-
nesse.

15 Thou shalt open my lips (O Lord:)
and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would
I give it thee: but thou delightest not in
burnt-offerings.

17 The sacrifice of God is a troubled spi-
rit: a broken and contrite heart (O God)
shalt thou not despise.

18 O be favourable and gracious unto Si-
on: build thou the wals of Jerusalem.

19 Then shalt thou be pleased with the sa-
crifice of righteousness, with the burnt-of-
ferings and oblations: then shall they offer
young bullocks upon thine altar.

Quid gloriaris? Psal 52.

Why boastest thou thy self, thou tyrant:
that thou canst do mischief?

2 Whereas the goodnesse of God: endu-
reth yet daily.

3 Thy tongue imagineth wickednesse: and
with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousnesse more
then

Moneth: The x. day.

then goodnesse : and to talk of les more
then righteousness.

5 Thou hast loved to speak all words that
may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever:
he shall take thee, and pluck thee out of
thy dwelling, and root thee out of the land
of the living.

7 The righteous also shall see this, and
fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God
for his strength : but trusted unto the mul-
titude of his riches, and strengthened him-
self in his wickednesse.

9 As for me, I am like a green olive-tree
in the house of God : my trust is in the ten-
der mercy of God for ever and ever.

10 I will alwayes give thanks unto thee
for that thou hast done : and I will hope in
thy Name, for thy saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath said in his heart :
There is no God.

Evening
prayer.

2 Corrupt are they, and become abo-
minable in their wickednesse : there is none
that doth good.

3 God looked down from heaven upon the
children of men: to see if there were any that
would understand and seek after God.

Q. m 3

4 But

Moneth. The x. day.

4 But they are all gone out of the way, they are altogether become abominable : there is alio none that doth good, no not one.

5 Are not they without understanding that work wickednesse : eating up my people as if they would eat bread : they have not called upon God.

6 They were afraid where no fear was for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion : oh that the Lord would deliver his people out of captivitie.

8 Then should Jacob rejoyce : and Israel should be right glad.

Deus, in Nomine. Psal. 54.

SAve me, O God, for thy Names sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants (which have not God before their eyes) see : after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An

Moneth. The x. day.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

Hear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulnesse and trembling are come upon me: and an horrible dre hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousnesse and strife in the city.

Am. 4

10 Day

Moneth. The x. day.

10 Day and night they go about within the wals thereof : mischief also and sorrow are in the midst of it.

11 Wickednesse is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine aduersary that did magnifie himself against me : for then (per adventure) I would have hid my self from him.

14 But it was even thou my companion : my guide, and mine own familiar friend.

15 We took sweet counsell together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickednesse is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battell that was against me : for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down : for
the 2

Moneth. The ix. day.

they will not turn, nor fear God.

21 He laid his hands upon such as he at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oyl, and yet be they very swords.

23 I cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirstie and deceitfull men shall not live out half their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. 56.

BE mercifull unto me, O God, for Morning
man goeth about to devour me: he is
daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most highlest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They

Moneth. The xi. day.

6 They hold altogether, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottell: are not these things noted in thy booke?

9 Whencesoever I call upon thee, then shall mine enemies be put to flight: this I know, for God's on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Psea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, (O God) will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyranny be over past.

Moneth. The xi. day.

1 I will call unto the most high God : even
unto the God that shall perform the cause
which I have in hand.

2 He shall send from heaven : and save me
from the reproof of him that would eat me
up.

3 God shall send forth his mercy and truth :
my soul is among lions.

4 And I lie even among the children of
men (that are set on fire :) whose teeth are
spears and arrows, and their tongue a sharp
sword.

5 Set up thy self, O God, above the hea-
vens : and thy glorie above all the earth.

6 They have laid a net for my feet , and
pressed down my soul : they have digged a pit
before me, and are fallen into the midst of it
themselves.

7 My heart is fixed, O God, my heart is
fixed : I will sing and give praise.

8 Awake up my glory, awake lute and harp :
I my self will awake right early.

9 I will give thanks unto thee, O Lord,
among the people : and I will sing unto thee
among the nations.

10 For the greatnesse of thy mercy reacheth
unto the heavens : and thy truth unto the
clouds.

11 Set up thy self, O God , above the hea-
vens : and thy glorie above all the earth.

Moneth; The xi. day.

Si vere utique. Psal. 48.

ARe your mindes set upon righteousness, **O** ye congregation: and do ye iudge the thing that is right, **O** ye sons of men.

2 Vex, ye imagine mischief in your heart upon the earth: and your hands deal with wickednesse.

3 The ungodly are skilward, even from their mothers womb: as soon as they be born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth (**O** God) in their mouthes, smite the jaw-bones of the lions, **O** Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 **O** ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

Moneth, The xi day:

10 So that a man shall say, Verily, there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59.

Deliver me from mine enemies (O God:) defend me from them that rise up against me.

Evening
prayer.

2 O deliver me from the wicked doers: and save me from the blood thurstie men.

3 For lo, they lie waiting for my soul: the mightie men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickednesse.

6 They go to and fro in the evening: they grin like a dog, and run about the towne the citie.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 By strength will I ascribe unto thee:
for

Moneth. The xi: day:

For thou art the God of my refuge.

10 God sheweth me his goodnesse plentifully: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of curling and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grim like a dog, and will go about the citie.

15 They will ran here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge and my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased;

Moneth. The xi. day.

displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand and bear me.

6 God hath spoken in his holynesse, I will rejoyce, and I will diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Danasses is mine: Ephraim also is the strength of mine head, Iuda is my law-giver.

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong citie: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt thou not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Isaiah,

Moneth. The xii. day!

Exaudi, Deus. Psal. 61.

Hear me crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavynesse.

3 O let me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemye.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his yeeres may endure thowout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercie and faithfulness, that they may preserve him.

8 So will I alwayes sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. 62.

Morning
prayer.

My soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 Doto

Moneth. The xii. day.

3 How long will ye imagine mischief against every man : ye shall be slayn all the fort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt : their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might and in God is my trust.

8 I put your trust in him alway (ye people :) pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitfull upon the weights, they are altogether lighter then vanity it self.

10 I trust not in wrong and robbery, give not your selves unto vanity : if riches increase, set not your heart upon them.

11 God spake once and twice : I have also heard the same, that power belongeth unto God.

12 And that thou lord art mercifull : for thou rewardest every man according to his work.

Moneth. The xii. day.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.

3 Thus have I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy loving kindenesse is better then the life it self: my lips shall praise thee.

5 As long as I live, will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God, all they

Moneth. The xii. day.

they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. Psal. 64.

Hear my voice, O God, in my prayer:
Preserue my life from fear of the enemy.
2 Hide me from the gathering together of
the froward: and from the insurrection of
wicked doers.

3 Which haue whet their tongue like a
sword: and shoot out their arrows, even bit-
ter words.

4 That they may priuily shoot at him that
is perfect: suddenly do they hit him, and
fear not.

5 They courage themselves in mischief: and
commune among themselves how they may
lay snares, and say that no man shall see
them.

6 They imagine wickednesse, and practise
it: that they keep secret among themselves,
every man in the deep of his heart.

7 But God shall suddenly shoot at them
with a swift arrow: that they shall be
wounded.

8 Yea, their owne tongues shall make them
fall: insomuch that whoso seeth them, shall
laugh them to scorn.

9 And all men that see it, shall say, This
hath

Moneth. The xii. day.

hath God done : for they shall perceiue that
it is his work.

IO The righteous shall rejoyce in the Lord,
and put his trust in him : and all they that
are true of heart shall be glad.

Te decet hymnus. Psal. 65.

Evening
prayer.

T'hou, O God, art praised in Sion :
and un'o thee shall the vow be per-
formed in Jerusalem.

2 Thou that hearest the prayer : unto thee
shall all flesh come.

3 Thy misdeeds prevaile against me : oh be
thou mercifull unto our sins.

4 Blessed is the man whom thou chusest
and recevest unto thee: he shall dwell in thy
court, and shall be satished with the plea-
sures of thy house even of thy holy temple.

5 Thou shalt shew us wonderfull things in
thy righteousness, O God of our salvation :
thou that art the hope of all the ends of the
earth, and of them that remain in the broad
sea.

6 Which in his strength setteth fast the
mountains : & is girded about with power.

7 Which stilleth the raging of the sea : and
the noise of his waves, and the madnesse of
his people.

8 They also that dwell in the uttermost
parts

Moneth. The xii. day.

parts of the earth, shall be afraid at thy tokens: thou that makest the out goings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal 66.

O Be joyfull in God all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

Moneth. The xii. day.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleebe, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soul in life: and suffereth not our feet to slip.

9 For thou O God, hast proved us: thou also hast tryed us, like as silver is tryed.

10 Thou broughtest us into the snare: and laydest trouble upon our loyns.

11 Thou sufferedst men to ride ower our heads: we went thorow fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken all ye that fear

Moneth. The xii. day.

fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth, and gave him praises with my tongue.

16 If I incline unto wickednesse with my heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer : nor turned his mercy from me.

Deus miseretur. Psal. 67.

GOD be mercifull unto us, and blesse us : and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall blesse us : and all the ends of the world shall fear him.

Moneth. The xiii. day:

Exurgat Deus. Psal. 68.

Morning
prayer.

Let God arise, and let his enemies
be scattered: let them also that hate
him, flee before him.

2 Like as the smoak vanissheth, so shalt
thou drive them away: and like as wax
melterth at the fire, so let the ungodly perish
at the presence of God.

3 But let the righteous be glad and re-
joyce before God: let them also be merry
and joyfull.

4 Sing unto God, and sing praises unto
his Name: magnifie him that rideth upon
the heavens as it were upon an horse, praise
him in his Name, yea, and rejoyce before
him.

5 He is a father of the fatherlesse, and de-
fendeth the cause of the widows: even God
in his holy habitation.

6 He is the God that maketh men to be of
one minde in an house, and bringeth the pri-
soners out of captivity: but letteth the run-
nagates continue in scarcenesse.

7 O God, when thou wentest forth before
the people: when thou wentest thorow the
wildernesse.

8 The earth shook, and the heavens drop-
ped at the presence of God, even as Sinai
also was moved at the presence of God,
which is the God of Israel.

9 Thou

Moneth. The xiii. day:

9 Thou, O God, sentest a gracious rain
upon thine inheritance: and refreshedst it
when it was weary.

10 Thy congregation shall dwell therein:
for thou, O God, hast of thy goodnesse pre-
pared for the poor.

11 The Lord gave the word: great was
the company of the preachers.

12 Kings with their armies did flee, and
were discomfited: and they of the household
divided the spoil.

13 Though ye have lien among the pots,
yet shall ye be as the wings of a dove: that
is covered with silver wings, and her fea-
thers like gold.

14 When the Almighty scattered kings
for their sake: then were they as white as
snow in Salmon.

15 As the hill of Basan, so is Gods hill:
even a high hill, as the hill of Basan.

16 Why say ye so, ye high hills: this is
Gods hill, in the which it pleaseth him to
dwell: yea, the Lord will abide in it for
ever.

17 The chariots of God are twenty thou-
sand, even thousands of angels: and the
Lord is among them, as in the holy place
of Sinai.

18 Thou art gone up on high, thou hast
led captivitie captive, and received gifts
for

Moneth. The xiii. day.

For men : yea, even for thine enemies, that
the Lord God might dwell among them.

19 Praised be the Lord dayly : even the
God which helpeth us, and poureth his be-
nefits upon us.

20 He is our God, even the God of whom
cometh salvation: God is the Lord by whom
we escape death.

21 God shall wound the head of his ene-
mies : and the hairy scalp of such a one as
goeth on still in his wickednesse.

22 The Lord hath said, I will bring my
people again, as I did from Babel : mine
own will I bring again, as I did sometime
from the deep of the sea.

23 That thy foot may be dipped in the
blood of thine enemies : and that the tongue
of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest :
how thou my God and King goest in the
sanctuary.

25 The singers go before, the minstrels
follow after : in the midst are the damels
playing with the timbrels.

26 Give thanks, O Israel unto God the
Lord in the congregations: from the ground
of the heart.

27 There is little Benjamin their ruler,
and the princes of Juda their counsell : the
princes of Zabulon, and the princes of Nephtali.

Moneth. The xiii. day.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mightie are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Moziars land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: so, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Salvum me fac. Psal. 69.

Save me, O God: for the waters are
come in: even unto my soul.

Evening
prayer.

Moneth. The xiii. day.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of my crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head : they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I paid them the things that I never took : God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause : let not thole that seek thee, be confounded through me. O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mothers children.

9 For the zeal of thy house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chastened my self with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They

Moneth: The xiii. day.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindnesse is comfortable: turn thee unto me, according unto the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to have pitie on me, but there was no man, neither found I any to comfort me.

22 They

Moneth. The xiii. day.

22 They gave me gall to eat : and when I was thirstie, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall : and let the things (that should have been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not : and euer bow down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another : and not come into thy righteousnesse.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor, and in heavinesse : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullock that hath horns and hoofs.

33 The

Moneth. The xiii. day.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posteritie also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in miserie: haste thee unto me, O God.

6 Thou art my helper and my redeemer:
D

Moneth. The xiiii. day
O Lord, make no long tarrying.

Inte, Domine, speravi. Psal. 71.

Morning
prayer.

In thee, O Lord, have I put my trust, let
me never be put to confusion: but rid me
and deliver me in thy righteousness, en-
cline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I
may alway resort: thou hast promised to help
me, for thou art my house of defence, and my
castle.

3 Deliver me, O my God, out of the hand
of the ungodly: out of the hand of the un-
righteous and cruell man.

4 For thou, O Lord God, art the thing
that I long for: thou art my hope even from
my youth.

5 Through thee have I been holden up
ever since I was born: thou art he that took
me out of my mothers womb, my praise
shall be alwayes of thee.

6 I am become as it were a monster unto
many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise:
that I may sing of thy glory and honour all
the day long.

8 Cast me not away in the time of age: for
take me not when my strength faileth me.

9 For mine enemies speak against me,
and they that lay wait for my soul, take
their

Moneys The xiiii. day.

their counsell together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou (O God) hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me, and yet didst thou

Moneth. The xiiii day.

turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick : unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be faine when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded, and brought unto shame that seek to do me evil.

Deus, iudicium. Psal. 72.

Give the king thy judgements (O God :) and thy righteousness unto the kings son.

2 Then shall he judge the people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They

Moneth. The xiiii. day.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: pea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple, and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given

Moneth. The xiiii. day.

Given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills : his fruit shall make like Libanus, and shall be green in the citie like grasse upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which onely doth wondrous things.

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen. Amen.

Quam bonus Israel ! Psa. 73.

Evening
prayer.

Truely God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well nigh slipped.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperitie.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folk :

Moneth. The x.iii. day:

folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and overwhelmed with crueltye.

7 Their eyes swell with fatnesse: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heauen: and their tongue goeth thorow the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleaned my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chattered every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this:

Moneth. The xiiii. day.

but it was too hard for me.

16 Untill I went into the Sanctuary of God: then understood I the end of these men.

17 Namely how thou dost set them in slippery places: and castest them down, and destroyest them.

18 How suddenly do they consume: perish and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to banish out of the citie.

20 Thus my heart was grieved: and it went even thorow my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by

Moneth. The xiiii. day

by God, to put my trust in the Lord God :
and to speak of all thy works in the gates of
the daughter of Sion.

Ut quid, Deus? Plal. 74.

O God, wherefore art thou absent from
us so long : why is thy wrath so hot a-
gainst the sheep of thy pasture ?

2 **O** think upon thy congregation : whom
thou hast purchased and redeemed of old.

3 **T**hink upon the tribe of thine inheri-
tance : and mount Sion wherein thou hast
dwelt.

4 **L**ift up thy feet, that thou mayest utterly
destroy every enemy : which hath done evil
in thy sanctuary.

5 **T**hine adversaries roar in the midst of
thy congregations : and set up their banners
for tokens.

6 **W**hether that hewed timber afore out of the
thick trees, was known to bring it to an ex-
cellent work.

7 **B**ut now they break down all the car-
ved work thereof : with axes and ham-
mers.

8 **T**hey have set fire upon thy holy pla-
ces : and have defiled the dwelling place of
thy Name, even to the ground.

9 **Y**ea, they said in their hearts, Let us
make habock of them all together : thus

Moneth; The xliiii. day.

have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemies blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou diddest divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou didst dig up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemies

me
ple
20
un
get
eve
21
is
22
b
thy
23
ca
ph
24
th
cr

Moneth. The xv. day.

me hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle Dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darknesse and cruell habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintaine thine own cause : remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75.

Morning

Unto thee (O God) do we give thanks : prayer.
yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said to the fools, Deal not so madly : and unto the ungodly, Set not up your horns.

6 Set

Moneth. The xv. day.

6 Set not up your horn on high: and speak not with a stiffe neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drinke them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly will I break: and the horns of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

In Iury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men (whose hands are mighty) have found nothing.

6 At

Moneth. The xv. day.

6 At thy rebuke, (O God of Jacob:) both the charet and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy judgement to be heard from heaven: the earth trembled, and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heavinesse, I will think upon God: when my heart is vexed, I will complaine.

4 Thou

Moneth. The xv.day.

4 Thou holdest mine eyes waking : I am
so feeble that I cannot speak.

5 I have considered the dayes of old : and
the years that are past.

6 I call to remembrance my song : and in
the night I commune with mine own
heart, and search out my spirits.

7 Till the Lord absent himself for ever :
and will he be no more intreated?

8 Is his mercy clean gone for ever : and
is his promise come utterly to an end for
evermore?

9 Vath God forgotten to be gracious : and
will he shut up his loving kindenesse in dis-
pleasure?

10 And I said, It is mine own infirmi-
tie : but I will remember the yeers of the
right hand of the most High.

11 I will remember the works of the Lord:
and call to minde the wonders of old time.

12 I will think also of all thy works : and
my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so
great a God (as our God.)

14 Thou art the God that doth wonders :
and hast declared thy power among the
people.

15 Thou hast mightily delivered thy
people : even the sons of Jacob and
Joseph.

16 The

Mone th. The xv. day.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the ayre thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moyses and Aaron.

Attendite, popule. Psal. 78.

Hear my law, O my people: incline your ears unto the words of my mouth. Evening prayer.

2 I will open my mouth in a parable: I will declare hard sentences: I will.

3 Which we have heard and know: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a covenant with Jacob, and gave

Moneth. The xv. day.

gave Aſrael a law : which he commanded our forefathers to teach their children.

6 That their poſteritie might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments.

9 And not to be as their forefathers, a faithleſſe and ſtubborn generation: a generation that ſet not their heart aright, and whole ſpirit cleaved not ſtedfaſtly unto God.

10 Like as the children of Ephraim: which being harnelleſſed and carrying bowes, turned themſelves back in the day of battell.

11 They kept not the covenant of God: and would not walk in his law.

12 But forgot what he had done: and the wonderfull work that he had ſerwed for them.

13 Marvellous things did he in the ſight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go thorough: he made the waters to ſtand on an heap.

15 In the day time alſo he led them with a cloud:

Moneth. The. xv day.

cloud : and all the night thorow with a light
of fire.

16 He clabe the hard rocks in the wilder-
nesse : and gave them drink thereof, as it
had been out of the great depth.

17 He brought waters out of the stony
rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against
him : and provoked the most highest in the
wildernesse.

19 They tempted God in their hearts : and
required meat for their lust.

20 They spake against God also, saying :
Shall God prepare a table in the wilder-
nesse ?

21 He smote the stony rock indeed, that the
water gushed out, and the streams flowed
withall : but can he give bread also, or pro-
vide flesh for his people ?

22 When the Lord heard this, he was
wroth : so the fire was kindled in Jacobs hand,
there came up heavy displeasure against Is-
rael.

23 Because they beleaved not in God : and
put not their trust in his help.

24 So he commanded the clouds above :
and opened the doores of heaven.

25 He rained down manna also upon them
for to eat : and gave them food from hea-
ven.

Moneth: The xv. day.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-winde to blow under heaven : and through his power he brought in the south-west-winde.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauie wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and beleebed not his wondrous works.

33 Therefore their dayes did he consume in vanity : and the y peeres in trouble.

34 When he slew them, they sought him : and turned them earlie, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with

Moneth. The xv. day:

with their mouth: and dissembled with him
in their tongue.

37 For their heart was not whole with
him: neither continued they stedfast in his
covenant.

38 But he was so mercifull that he for-
gave their misdeeds: and destroyed them
not.

39 Yet, many a time turned he his wrath
away: and would not suffer his whole dis-
pleasure to arise.

40 For he considered that they were but
flesh: and that they were even a wind
that passeth away, and cometh not a-
gain.

41 Many a time did they provoke him in
the wilderness: and grieved him in the de-
sert.

42 They turned back, and tempted God:
and moved the holy One in Israel.

43 They thought not of his hand: and of the
day when he delivered them from the hand
of the enemy.

44 How he had brought his miracles in
Egypt: and his wonders in the field of
Siam.

45 He turned their waters into blood: so
that they might not drink of the rivers.

46 He sent lice among them, and devoured
them up: and frogs to destroy them.

Moneth. The xv. day.

47 He gave their fruit unto the caterpillers: and their labour unto the grasshopper.

48 He destroyed their vines with hailstones: and their mulberie-trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among

Moneth. The xv. day.

among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hil-^lars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

Moneth. The xvi. day.

67 We smote his enemies in the blinder parts : and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim.

69 But chose the tribe of Juda : even the hill of Sion which he loved.

70 And there he builded his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart : and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning
Prayer.

O God, the heathen are come into thine inheritance : thy holy Temple have they defiled, and made Ierusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on

Moneth. The xvi. day.

On every side of Ierusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdome that have not called upon thy Name.

7 For they have devoured Iacob : and laid waste his dwelling place.

8 I remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glorie of thy Name : O deliver us, and be mercifull unto our sins for thy Names sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee : according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith
D p 3 our

Moneth: The xvi. day.

our neighbours have blasphemed thee: reward thou them (O Lord) seven fold into their bosome.

14 So we that be thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

Hear, O thou shepherd of Israel, thou that leadeest Joseph like a sheep: shew thy self also thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousnes of tears to drinke.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou

Moneth. The xvi. day.

8 Thou hast brought a vine out of Egypt:
thou hast cast out the heathen and plant-
ed it.

9 Thou madest room for it: and when it
had taken root, it filled the land.

10 The hills were covered with the shadow
of it: and the boughs thereof were like the
goodly cedar-trees.

11 She stretched out her branches unto the
sea: and her boughs unto the river.

12 Why hast thou then broken down her
hedge: that all they that go by, pluck off her
grapes.

13 The wilde boze out of the wood doth
root it up: and the wilde beasts of the field
devour it.

14 Turn thee again, thou God of hosts,
look down from heaven: behold, and visit
this vine.

15 And the place of the vineyard that thy
right hand hath planted: and the branch
that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and
they shall perish at the rebuke of thy coun-
tenance.

17 Let thy hand be upon the man of thy
right hand: and upon the son of man,
whom thou madest so strong for thine own
self.

18 And so will not we go back from

Moneth. The xvi. day:

thee: O let us live, and we shall call upon thy Name.

16 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

Sing we merrily unto God our strength: make a chearfull noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

Moneth. The xvi. day.

10 There shall no strange God be in thee:
neither shalt thou worship any other god.

11 I am the Lord thy God, which brought
thee out of the land of Egypt: open thy
mouth wide, and I shall fill it.

12 But my people would not hear my
voice: and Israel would not obey me.

13 So I gave them up unto their own
hearts lust: and let them follow their own
imaginations.

14 O that my people would have hearkened
unto me: for if Israel had walked in my
wayes.

15 I should soon have put down their ene-
mies: and turned my hand against their
adversaries.

16 The haters of the Lord should have been
found liars: but their time should have en-
dured for ever.

17 He should have fed them also with the
finest wheat flour: and with honey out
of the stony rock should I have satisfied
thee.

Deus Retit. Psal. 81.

God standeth in the congregation Evening
of princes: he is a Judge among prayer.
gods.

2 How long will ye give wrong judge-
ment:

Moneth. The xvi. day.

ment : and accept the persons of the ungodly ?

3 Defend the poore and fatherlesse : see that such as be in need and necessitie, have right.

4 Deliver the outcast and poore : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse : all the foundations of the earth be out of course.

6 I have said, Ye are gods : and ye all are children of the most High.

7 But ye shall die like men : and fall like one of the princes.

8 Arise O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

Deus, quis similis ? Psal. 83.

Hold not thy tongue, O God, keep not still silence : refrain not thy self, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people : and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people :

Moneth. The xvi. day.

people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ishmaelites: the Moabites and Hagarens.

7 Gebal, and Ammon, and Amaleck: the Philistines, with them that dwell at Tyre.

8 Assur also is joyued unto them: and have holpen the children of Lot.

9 But do thou unto them as unto the Hittites: unto Sissera and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea make all their princes like as Zeba and Salmana.

12 Which say, let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make

Moneth. The xvi. day.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed evermore and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehovah:) art only the most High: sit over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Moneth. The xvi. day.

Behold, O God our defender: and look
upon the face of thine Anointed.

For one day in thy courts: is better then
a thousand.

I had rather be a dooꝝ-keeper in the
house of my God: then to dwell in the tents
of ungodlinellie.

For the Lord God is a light and defence:
the Lord will give grace and worship, and
no good thing shall he withhold from them
that live a godly life.

O Lord God of hosts: blessed is the
man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

Lord, thou art become gracious unto
thy land: thou hast turned away the ca-
pitivety of Jacob.

Thou hast forgiven the offence of thy peo-
ple: and covered all their sins.

Thou hast taken away all thy displeasure:
and turned thy self from thy wrathfull in-
dignation.

Turn us then, O God our Saviour:
and let thine anger cease from us.

Wilt thou be displeased at us for ever:
and wilt thou stretch out thy wrath from one
generation to another?

Wilt thou not turn again and quick-
en us: that thy people may rejoyce in
thee?

7 Shew

Moneth. The xvii. day:

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Peace, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86.

Morning
prayer.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call dayly upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord art good and gracious: and of great mercie unto all them that call

Moneth. The xvii. day.

call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorifie thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way (O Lord) and I will walk in thy truth : O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregation of naughty men have sought after my soul, and have not let thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie : long suffering, plentiful in goodnesse and truth.

16 O turn thee then unto me, and have mercie,

Moneth. The xvij. day.

mercy upon me : giue thy strength unto thy
seruant, and help the son of thine hand^d
maid.

17 Shew some good token upon me for
good, that they which hate me may see it,
and be ashamed : because thou Lord hast
holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

Her foundations are upon the holy hills:
the Lord loveth the gates of Sion,
more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee:
thou city of God.

3 I will think upon Rahab and Babylon :
with them that know me.

4 Behold ye the Philistines also : and they
of Tyre, with the Moabians, lo, there was he
born.

5 And of Sion it shall be reported, that he
was born in her : and the most high shall
establish her.

6 The Lord shall rehearse it, when he writ-
teth up the people : that he was born
there.

7 The singers also and trumpeters shall
he rehearse : all my fresh springs shall be in
thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have
cried day and night before thee: O let
me

Moneth. The xvii. day.

my prayer enter into thy presence, encline
thine ear unto my calling.

2 For my soul is full of trouble: and my
life draweth nigh unto hell.

3 I am counted as one of them that go
down into the pit: and I have been even as
a man that hath no strength.

4 Free among the dead, like unto them
that be wounded and lie in the grave:
which be out of remembrance, and are cut
away from thy hand.

5 Thou hast laid me in the lowest pit: in
a place of darknesse and in the deep.

6 Thine indignation lieth hard upon
me: and thou hast vexed me with all thy
stormes.

7 Thou hast put away mine acquaintance
far from me: and made me to be abhorred
of them.

8 I am so fast in prison: that I cannot get
forth.

9 My sight faileth for very trouble: Lord,
I have called daily upon thee, I have
stretched out mine hands unto thee.

10 Dost thou shew wonders among the
dead: or shall the dead rise up again and
praise thee?

11 Shall thy loving kindenesse be shewed
in the grave: or thy faithfulness in de-
struction.

Moneth. The xvii. day.

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten :

13 Unto thee have I cryed, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : (even from my youth up) thy terrors have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Evening
prayer.

My song shall be alway of the loving kindnesse of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen :
sen :

Moneth. The xvii. day.

sen : I have sworn unto David my servant.

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saines.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the councell of the saines : and to be had in reverence of all them that are about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoyce in thy Name.

Moneth. The xvii. day.

14 Thou hast a mighty arm : Strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee : they shall walk in the light of thy countenance.

17 Their delight shall be dayly in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving kindnesse thou shalt lift up our horns.

19 For the Lord is our defence : the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oyl have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickednesse shall not hurt him.

24 I shall smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with

Moneth. The xvii. day:

with him : and in my Name shall his horn
be exalted

26 I will set his Dominion also in the sea :
and his right hand in the floods.

27 He shall call me, Thou art my Father :
my God, and my strong saluation.

28 And I will make him my first born :
higher then the kings of the earth.

29 My mercy will I keep for him for euer:
more: and my covenant shall stand fast with
him.

30 His seed also will I make to endure
for euer : and his throne as the dayes of
heaven.

31 But if his children forsake my law : and
walk not in my judgments.

32 If they break my statutes, and keep not
my commandments : I will visit their of-
fences with the rod, and their sin with
scourges.

33 Nevertheless, my loving kindnesse will
I not utterly take from him : nor suffer my
truth to fail.

34 My covenant will I not break, nor alter
the thing that is gone out of my lips: I have
sworn once by my holinesse, that I will not
fail David.

35 His seed shall endure for euer : and his
seat is like as the sun before me.

36 He shall stand fast for evermore as the

Moneth. The xvii. day

moon : and as the faithfull witnesse in
heaven.

37 But thou hast abhorred and forsaken
thine anointed : and art displeased at him.

38 Thou hast broken the covenant of
thy servant : and cast his crown to the
ground.

39 Thou hast overthrowen all his hedges :
and broken down his strong holds.

40 All they that go by, spoil him : and he is
become a rebuke to his neighbours.

41 Thou hast set up the right hand of his
enemies : and made all his aduersaries to
rejoyce.

42 Thou hast taken away the edge of his
sword : and givest him not victory in the
battell.

43 Thou hast put out his glory : and cast
his throne down to the ground.

44 The dayes of his youth hast thou short-
ned : and covered him with dishonour.

45 Lord, how long wilt thou hide thy
self, for ever : and shall thy wrath burn like
fire ?

46 O remember how short my time is :
wherefore hast thou made all men, for
nought ?

47 What man is he that liueth, and shall
not see death : and shall he deliuer his soul
from the hand of hell ?

48 Lord,

Moneth. The xviii. day.

48 Lord, where are thy old loving kindnes-
ses : which thou swarest unto David in
thy truth ?

49 Remember Lord the rebuke that thy
servants have : and how I do bear in my
bosom the rebukes of many people.

50 ~~With~~ therewith thine enemies have blas-
phemed thee, and slandered the footsteps
of thine anointed : praised be the Lord for
evermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning
prayer.

Lord, thou hast been our refuge : from
one generation to another.

2 Before the mountains were
brought forth, or ever the earth and the
world were made : thou art God from ever-
lasting, and world without end.

3 Thou turnest man to destruction : again
thou sayest, Come again ye children of men.

4 For a thousand yeers in thy sight are but
as yesterday : seeing that is past as a watch
in the night.

5 As soon as thou scatterest them, they are
even as a sleep : and fade away suddenly like
the grasse.

6 In the morning it is green, and groweth
up : but in the evening it is cut down, dried
up, and withered.

7 For we consume away in thy displea-
sure :

Moneth. The xviii. day:

sure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdoeds before thee: and our secret sins in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeers to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeers and ten, and though men be so strong that they come to fourscore yeers: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the yeers wherein we have suffered aduersitie.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majestie of the Lord
our

Moneth. The xviii. day.

our God be upon us: prosper thou the work
of our hands upon us, O prosper thou our
bandy work.

Qui habitat. Psal. 91.

Who so dwelleth under the defence of
the most High: shall abide under the
shadow of the Almighty.

2 I will say unto the Lord, Thou art my
hope and my strong hold: my God, in him
will I trust.

3 For he shall deliver thee from the snare
of the hunter: and from the noisome pesti-
lence.

4 He shall defend thee under his wings, and
thou shalt be safe under his feathers: his
faithfulness and truth shall be thy shield
and buckler.

5 Thou shalt not be afraid for any terrour
by night: nor for the arrow that flieth by
day.

6 For the pestilence that walketh in dark-
nesse: nor for the sicknesse that destroyeth in
the noon day.

7 A thousand shall fall beside thee, and ten
thousand at thy right hand: but it shall not
come nigh thee.

8 Yea, with thine eyes shalt thou behold:
and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set
thine house of defence very high.

10 There

Moneth. The xviii. day.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy wayes.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him : I shall set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfie him : and shew him my salvation.

Bonum est confiteri. Psal. 92.

It is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most highest.

2 To tell of thy loving kindenesse early in the morning : and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou Lord hast made me glad through thy works : and I will rejoyce in
in

Moneth. The xvii. day.

In giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works : and thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grasse, and when all the workers of wickednesse do flourish : then shall they be destroyed for ever , but thou Lord art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking.

14 That

Moneth: The xviii. day.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

Evening
prayer.

The Lord is King, and hath put on glorious apparell : the Lord hath put on his apparell, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord that dwelleth on high is mightier

6 Thy testimonies, O Lord, are very sure : holinesse becometh thine house for ever.

Deus ultionum. Pal. 94.

O Lord God, to whom vengeance belongeth : thou God to whom vengeance belongeth, shew thy self.

2 Arise thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 Now

Moneth. The xviii. day.

4 Trow long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people , O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherlesse to death.

7 And yet they say , Tush, the Lord shall not see, neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people : O ye fools , when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye , shall he not see ?

10 O he that nuretureth the heathen : it is he that teacheth man knowledge , shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest , O Lord : and teachest him in thy law.

13 That thou mayest give him patience in time of aduersitie : untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance.

15 Untill righteousnesse turn again unto

Moneth. The. xix day.

to Iudgement : all such as be true in heart
shall follow it.

16 **W**ho will rise up with me against the
wicked : or who will take my part against
the evil doers ?

17 **I**f the Lord had not helped me : it had
not failed but my soul had been put to
silence.

18 **B**ut when I said, My foot hath slip-
ped : thy mercy, O Lord, held me up.

19 **I**n the multitude of the sorrows that I
had in my heart : thy comforts have refresh-
ed my soul.

20 **W**ilt thou have any thing to do with
the school of wickednesse : which imagineth
mischief as a law ?

21 **T**hey gather them together against the
soul of the righteous : and condemn the in-
nocent blood.

22 **B**ut the Lord is my refuge : and my
God is the strength of my confidence.

23 **H**e shall recompense them their wicked-
nesse, and destroy them in their own malice :
yea, the Lord our God shall destroy thee.

Venite, exultemus. Psal. 95.

Morning
prayer.

O Come, let us sing unto the Lord : let
us heartily rejoyce in the strength of
our salvation.

2 **L**et us come before his presence with
thanksgiving : and shew our selves glad.

in

Moneth. The xix. day.

in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hands are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me : proved me, and saw my works.

10 Forty yeers long was I grieved with this generation, and said : It is a people that do erre in their hearts, for they have not known my wayes.

11 Unto whom I sware in my wrath : that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song : sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare

Moneth: The xix. day.

3 Declare his honour unto the heathen :
and his wonders unto all people.

4 For the Lord is great, and cannot wor-
thily be praised: he is more to be feared then
all gods.

5 As for all the gods of the heathen , they
be but idols : but it is the Lord that made
the heavens.

6 Glory and worship are before him :
power and honour are in his sanctuary.

7 Ascribe unto the Lord, (O ye kindreds
of the people :) ascribe unto the Lord wor-
ship and power.

8 Ascribe unto the Lord the honour due
unto his Name : bring presents and come
into his courts.

9 O worship the Lord in the beauty of
holinesse: let the whole earth stand in awe of
him.

10 Tell it out among the heathen that the
Lord is King : and that it is he which hath
made the round world so fast , that it can-
not be moved, and how that he shall judge
the people righteously.

11 Let the heavens rejoyce , and let the
earth be glad : let the sea make a noise, and
all that therein is.

12 Let the field be joyfull, and all that is
in it : then shall all the trees of the wood re-
joyce before the Lord.

Moneth. The xix. day.

13 For he cometh, for he cometh to iudge
the earth: and with righteousness to iudge
the world, and the people with his truth.

Dominus regnavit. Psal. 97.

The Lord is King, the earth may be glad
thereof: yea, the multitude of the isles
may be glad thereof.

2 Clouds and darknesse are round about
him: righteousness and judgement are the
habitation of his seat.

3 There shall go a fire before him: and
burn up his enemies on every side.

4 His lightnings gave shine unto the world:
the earth saw it, and was afraid.

5 The hills melted like wax at the presence
of the Lord: at the presence of the Lord of
the whole earth.

6 The heavens have declared his righte-
ousnesse: and all the people have seen his
glorie.

7 Confounded be all they that worship car-
ved images, and that delight in vain gods:
worship him all ye gods.

8 Sion heard it, and rejoyced: and the
daughters of Juda were glad, because of
thy judgements, O Lord.

9 For thou Lord art higher then all that are
in the earth: thou art exalted far above all
gods.

Moneth. The xix. day.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladnes for such as be true hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holynesse.

Cantate Domino. Psal. 98.

Evening
prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With

Moneth. The xix. day:

7 With trumpets also and shawmes: **D** shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnavit. Psal. 99.

The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shal I give thanks unto thy Name: which is great, wonderfull and holy.

4 The kings power loveth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 **D** magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

R t 2

7 We

Moneth. The xix. day.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lord all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

Mercy shall be of mercie and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godlinesse.

3. When

Moneth. The xx. day:

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulnesse: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wickeddoers from the city of the Lord.

Domine, exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come unto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

R r 3

3 For

Moneth. The xx day.

3 For my dayes are consumed away I ke
smoke: and my bones are burnt up as it
were a firebrand.

4 My heart is smitten down, and wither-
ed like grasse: so that I forget to eat my
bread.

5 For the voice of my groaning: my bones
will scarce cleave to my flesh.

6 I am become like a pellicane in the wil-
dernesse: and like an owl that is in the de-
sert.

7 I have watched, and am even as it were
a sparrow: that sitteth alone upon the house
top.

8 Mine enemies revile me all the day long:
and they that are mad upon me, are sworn
together against me.

9 For I have eaten ashes as it were bread,
and mingled my drink with weeping.

10 And that because of thine indignation
and wrath: for thou hast taken me up, and
cast me down.

11 My dayes are gone like a shadow: and
I am withered like grasse.

12 But thou, O Lord, shalt endure for ever:
and by remembrance thou shalt wipe out all gene-
rations.

13 Thou shalt arise, and have mercy upon
Sion: for it is time that thou have mercie
upon her, yea the time is come.

14 And

Moneth. The xx. day.

14 And why? thy servants thinke upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth,

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for

Moneth. The xx day.

3 For my dayes are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pellicane in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies rebile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea the time is come.

¶ 14 And

Moneth. The xx. day.

14 And why? thy servants thinke upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth,

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shorned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for

Moneth. The xx. day.

thy yeers, they endure thowout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeers shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima. Psal 103.

PRaise the Lord, O my soul: and all that is within me praise his holy name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneweth thee with mercie and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

Moneth. The xx day.

7 He shewed his wayes unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercie : long-suffering, and of great goodnesse.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea like as a father pitieth his own children : even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made : he remembereth that we are but dust.

15 The dayes of man are but as grasse : for he flourisheth as a flower of the field.

16 For as soon as the winde goeth over it, it is gone : and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that fear him : and his righteousness upon childrens children.

Moneth. The xx. day!

18 Euen upon such as keep his covenant :
and think upon his commandments to do
them.

19 The Lord hath prepared his seat in hea-
ven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye
that excell in strength : ye that fulfill his
commandment, and hearken unto the voice
of his worde.

21 O praise the Lord, all ye his hosts : ye
servants of his that do his pleasure.

22 O speak good of the Lord, all ye works
of his, in all places of his dominion : praise
thou the Lord, O my soul.

Benedic, anima mea. Psal. 104.

Morning
prayer.

PRaise the Lord, O my soul : O Lord
my God, thou art become exceeding
glorious, thou art clothed with Majes-
tie and honour.

2 Thou deckest thy self with light, as it
were with a garment : and spreadest out the
heavens like a curtain.

3 Which laveth the beams of his chamber
in the waters : and maketh the clouds his
charet, and walketh upon the wings of the
winde.

4 He maketh his angels spirits : and his
ministers a flaming fire.

5 He laid the foundations of the earth :
that

Moneth: The xx. day.

that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not passe: neither turn again to cover the earth.

10 He sendeth his springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wilde akes quench their thirst.

12 Besides them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full
of

Moneth. The xx. day:

of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wilde goats: and so are the stonie rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darknesse that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: untill the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan, whom thou hast made to take his pasture therein.

Moneth. The xxi. day.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majestie of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

Morning
prayer.

Moneth. The xxi. day.

2 Let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindefull of his covenant and promise: that he made to a thousand generations.

9 Even the covenant that he made with Abraham: and the oath that he swore unto Isaac.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament,

11 Saying, unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdom to another people;

14 He

Moneth. The xxⁱ. day.

14 He suffered no man to do them wrongs
but reprobod even kings for their sakes.

15 Touch not mine anointed : and do my
prophets no harm.

16 Moreover, he called for a dearth upon
the land : and destroyed all the provision of
bread.

17 But he had sent a man before them: even
Joseph, which was sold to be a bond-
servant.

18 Whose feet thy hurt in the stocks : the
iron entred into his soul.

19 Untill the time came that his cause
was known : the word of the Lord tryed
him.

20 The king sent and delivered him : the
prince of the people let him go free.

21 He made him lord also of his house: and
ruler of all his substance.

22 That he might inform his princes af-
ter his will : and teach his senatours wis-
dom.

23 Israel also came into Egypt : and Ja-
cob was a stranger in the land of Ham.

24 And he increased his people exceeding-
ly : and made them stronger then their ene-
mies.

25 Whose heart turned so, that they hated
his people : and dealt untruly with his ser-
vants.

26 Then

Moneth. The xxi. day.

- 26 Then sent he Moses his servant : and Aaron whom he had chosen.
27 And these shewed his tokens among them : and wonders in the land of Ham.
28 He sent darkness, and it was dark : and they were not obedient unto his word.
29 He turned their waters into blood : and slew their fish.
30 Their land brought forth frogs : yea, even in their kings chambers.
31 He spake the word, and there came all manner of flies : and lice in all their quarters.
32 He gave them hailstones for rain : and flames of fire in their land.
33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.
34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and they did eat up all the grasse in their land, and devoured the fruit of their ground.
35 He smote all the first-born in their land : even the chief of all their strength.
36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.
37 Egypt was glad at their departing : for they were afraid of them.
38 He spread out a cloud to be a covering : and

Moneth. The xxi. day.

and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44 That they might keep his statutes: and observe his laws.

Confitemini Domino. Psal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening
prayer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladnesse of thy people, and give thanks with thine inheritance.

Moneth. The xxi. day?

6 We have sinned with our fathers : we have done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless, he helped them for his Names sake : that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up : so he led them thorow the deep, as thorow a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleved they his words: and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsell.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withall into their soul.

16 They angered Moses also in their tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan :

Moneth. The xxi. day.

Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : which had done so great things in Egypt.

22 Monstrous works in the land of Ham : and fearfull things by the red-sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them the wilderness.

27 To cast out their seed among the Nations : and to scatter them in the lands.

28 They joyned themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

Moneth: The xxi. day:

20 Then stood up Phinees and prayed :
and so the plague ceased.

31 And that was counted unto him for
righteousnesse : among all posterities for
evermore.

32 They angered him also at the waters of
strife : so that he punished Moles for their
sakes.

33 Because they provoked his spirit : so
that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as
the Lord commanded them.

35 But were mingled among the heathen :
and learned their works.

36 Inasmuch that they worshipped their
idols, which turned to their own decay :
yea, they offered their sons and daughters
unto devils.

37 And shed innocent blood, even the
blood of their sons and of their daughters :
whom they offered unto the idols of
Canaan, and the land was defiled with
blood.

38 Thus were they stained with their own
works : and went a whoring with their
own inventions.

39 Therefore was the wrath of the Lord
kindled against his people : inasmuch that
he abhorred his own inheritance.

40 And he gave them over into the hands
of

Moneth. The xxii. day:

of the heathen : and they that hated them
were lords over them.

41 Their enemies oppressed them: and had
them in subjection.

42 Many a time did he deliver them : but
they rebelled against him with their own in-
ventions , and were brought down in their
wickednesse.

43 Nevertheless, when he saw their adver-
sitie : he heard their complaint.

44 He thought upon his covenant, and pi-
tied them according unto the multitude of his
mercies : yea, he made all those that led them
away captive to pite them.

45 Deliver us (O Lord our God) and ga-
ther us from among the heathen : that we
may give thanks unto thy holy Name , and
make our boast of thy praise.

46 Blessed be the Lord God of Israel from
everlasting , and world without end : and
let all the people say, Amen.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he Morning
is gracious : and his mercy endu- prayer.
reth for ever.

2 Let them give thanks whom the Lord
hath redeemed: and delivered from the hand
of the enemy.

3 And gathered them out of the lands,
S 3 from

Moneth. The xxii. day.

from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no citie to dwel in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cryed unto the Lord in their trouble : and he delivered them from their distresse.

7 He led them forth by the right way : that they might go to the citie where they dwelt.

8 That men would therefore praise the Lord for his goodnesse : and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul : and filleth the hungry soul with goodnesse.

10 Such as sit in darknesse, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsell of the most High.

12 He also brought down their heart through heavinesse : they fell down, and there was none to help them up.

13 So when they cryed unto the Lord in their trouble: he delivered them out of their distresse.

Moneth. The xxii. day:

14 For he brought them out of darknesse,
and out of the shadow of death: and brake
the r bonds in sunder.

15 O that men would therefore praise the
Lord for his goodnesse: and declare the
wonders that he doth for the children of
men.

16 For he hath broken the gates of brasle:
and smitten the bars of iron in sunder.

17 Foolish men are plagued for their of-
fence: and because of their wickednesse.

18 Their soul abhorred all manner of
meat: and they were even hard at deaths
doo.

19 So when they cried unto the Lord in
their trouble: he delivered them out of their
distresse.

20 He sent his word and healed them: and
they were saved from their destruction.

21 O that men would therefore praise the
Lord for his goodnesse: and declare the won-
ders that he doth for the children of men.

22 That they would offer unto him the sa-
crifice of thanksgiving: and tell out his
works with gladnesse.

23 They that go down to the sea in
ships: and occupy their businesse in great
waters.

24 These men see the works of the Lord:
and his wonders in the deep.

Moneth. The xxii. day.

25 For at his word the stormy winde ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven , and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro , and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distresse.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad , because they be at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders.

33 Which turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickednesse of them that dwell therein.

35 Again , he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there be lettereth the hungry : that they

Moneth. The xxii. day.

they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards : to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattell to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness.

41 Yet helpeth he the poore out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce : and the mouth of all wickednesse shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. 108.

O God, my heart is ready (my heart is ready :) I will sing and give praise with the best member that I have. Evening prayer.

2 Awake thou lute and harp : I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto

Moneth. The xxii.day.

unto thee among the nations.

4 For thy mercy is greater then the heavens : and thy truth reacheth unto the clouds.

5 Set up thy self, O God , above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holynesse: I will rejoyce therfore , and divide Sichem , and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver , Moab is my washpot : over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou , O God , go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

Hold not thy tongue , O God of my praise : for the mouth of the ungodly ,
yea,

Moneth. xxii. day:

yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitie him: nor to have compassion upon his fatherlesse children.

12 Let his posteritie be destroyed: and in the

Moneth. The xxii. day.

the next generation let his name be clean
put out.

13 Let the wickednesse of his fathers be had
in remembrance in the sight of the Lord :
and let not the sin of his mother be done
away.

14 Let them alway be before the Lord :
that he may root out the memoriall of them
from off the earth.

15 And that because his minde was not to
do good : but persecuted the pooz helpelesse
man, that he might slay him that was vexed
at the heart.

16 His delight was in cursing , and it shall
happen unto him : he loved not blessing,
therefore shall it be far from him.

17 He clothed himself with cursing like
as with a raiment : and it shall come into
his bowels like water , and like oil into his
bones.

18 Let it be unto him as the cloak that he
hath upon him : and as the girdle that he
is alway girded withall.

19 Let it thus happen from the Lord unto
mine enemies : and to those that speak evil
against my soul.

20 But deal thou with me (O Lord God)
according unto thy Name : for sweet is thy
mercy.

21 O deliver me, for I am helpelesse & pooz:
and

Moneth. The xliii. day.

and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: oh save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110.

The Lord said unto my Lord: Sit thou Morning
on my right hand, untill I make prayer,
thine enemies thy footstool.

2 The Lord shall send the rod of thy power
out

Moneth. The xxiii. day.

Out of Sion : be thou ruler even in the mids
among thine enemies.

3 In the day of thy power shall the people
offer thee free-will-offerings, with an holy
holy worship : the dew of thy birth is of the
womb of the morning.

4 The Lord sware, and will not repent :
Thou art a Priest for ever, after the order of
Melchisedech.

5 The Lord upon thy right hand : shall
wound even kings in the day of his wrath.

6 He shall judge among the heathen, he
shall fill the places with the dead bodies :
and smite in lunder the heads over divers
countreys.

7 He shall drink of the brook in the way :
therefore shall he lift up his head.

Confitebor tibi. Psal. lxxxi.

I will give thanks unto the Lord with my
whole heart : secretly among the faith-
full, and in the congregation.

2 The works of the Lord are great :
sought out of all them that have pleasure
therein.

3 His work is worthy to be praised and had
in honour : and his righteousness endureth
for ever.

4 The mercifull and gracious Lord hath so
done his marvellous works : that they
ought to be had in remembrance.

5 He

Moneth. The xxiii. day.

5 He hath given meat unto them that fear him : he shall ever be mindefull of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equitie.

9 He sent redemption unto his people : he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darknesse : he is mercifull, loving, and righteous.

Moneth. The xxiii. day.

5 A good man is mercifull and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings : for his heart standeth fast, and beleeveth in the Lord.

8 His heart is stablished, and will not shrink : untill he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poore : and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 111.

PRaise the Lord (ye servants :) O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lords Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God,
that

Moneth. The xxiii. day.

that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: & to be a joyfull mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: Evening
and the house of Jacob from prayer.
among the strange people.

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Te

Non

Moneth. The xxiii. day.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but
unto thy Name give the praise: for thy
loving mercy and for thy truths sake.

2 Wherefore shall the heathen say: Where
is now their God?

3 As for our God, he is in heaven: he hath
done whatsoever pleased him.

4 Their idols are silver and gold: even the
work of mens hands.

5 They have mouthes, and speak not: eyes
have they, and see not.

6 They have ears, and hear not: noses
have they, and smell not.

7 They have hands, and handle not, feet
have they, and walk not: neither speak they
thruow their throat.

8 They that make them are like unto them:
and so are all such as put their trust in
them.

9 But thou house of Israel, trust thou in
the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in
the Lord: he is your helper and defender.

11 Ye that fear the Lord, put your trust in
the Lord: he is their helper and defender.

12 The Lord hath been mindefull of us, and
he shall blesse us: even he shall blesse the
house of Israel, he shall blesse the house of
Aaron.

Moneth: The xxiiii. day.

13 He shall blesse them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 We are the blessed of the Lord : which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into the silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

Morning
prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall finde trouble and heavynesse, and I shall call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preserveth the simple : I was in misery, and he helved me.

Et 2

7 Turn

Moneth. The xxiiii. day.

7 Turn again then unto thy rest, O my
soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul
from death: mine eyes from tears, and my
feet from falling.

9 I will walk before the Lord: in the land
of the living.

10 I beleevd, and therefore will I speak,
but I was sore troubled: I said in mine
haste, All men are lyars.

11 What reward shall I give unto the
Lord: for all the benefits that he hath done
unto me?

12 I will receive the cup of salvation: and
call upon the Name of the Lord.

13 I will pay my vows now in the pres-
ence of all his people: right dear in the
sight of the Lord is the death of his saints.

14 Behold (O Lord) how that I am thy
servant: I am thy servant, and the son of
thine handmaid, thou hast broken my bonds
in lunder.

15 I will offer to thee the sacrifice of
thanksgiving: and will call upon the Name
of the Lord.

16 I will pay my vows unto the Lord, in
the sight of all his people: in the courts of
the Lords house, even in the midst of thee,
O Ierusalem. Praise the Lord.

Laudate,

Moneth. The xxiiii. day

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen : praise him all ye nations.

2 For his mercifull kindnesse is ever more and more toward us : and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confesse that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confesse: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confesse: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of th. Lord will I destroy them.

Moneth. The xxliii.

11 They kept me in on every side, they kept me in (I say) on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct, even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The

Moneth: The xxiiii. day:

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord send us now prosperitie.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that be of the house of the Lord.

27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

Blessed are those that are undefiled in the way: and walk in the Law of the Lord. Evening prayer.

2 Blessed are they that keep his Testimonies: and seek him with their whole heart.

3 For they which do no wickednesse: walk in his wayes.

4 Thou hast charged: and we shall diligently

Moneth: The xxiiii. day.

gently keep thy Commandments.

5 O that my wayes were made so direct: that I might keep thy Statutes.

6 So shall I not be confounded: while I have respect unto all thy Commandments.

7 I will thank thee with an unfained heart: when I shall have learned the Iudgements of thy righteousness.

8 I will keep thy Ceremonies: O forsake me not utterly.

In quo corriget?

VVherewithall shall a young man cleanse his way: even by ruling himself after thy Word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy Commandments.

3 Thy Words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips have I been telling: of all the Iudgements of thy mouth.

6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talk of thy Commandments: and have respect unto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy Word.

Recribue

Moneth: The xiiii. day.

Retribue seruo tuo.

O Do well unto thy servant: that I may live, and keep thy Word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger upon earth: Hide not thy Commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alwayes unto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.

6 I turn from me shame and rebuke: for I have kept thy Testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counselliers.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy Word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to understand the way of thy Commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy Word.

5 Take

Moneth. The xxv. day.

5 Take from me the way of lying: and
caule thou me to make much of thy Law.

6 I have chosen the way of truth: and thy
Judgements have I laid before me.

7 I have sticken unto thy Testimonies: O
Lord confound me not.

8 I will run the way of thy Command-
ments: when thou hast set my heart at li-
bertie.

Legem pone.

Morning
prayer.

Teach me, O Lord, the way of thy
Statutes: and I shall keep it unto
the end.

2 Give me understanding, and I shall keep
thy Law: yea, I shall keep it with my whole
heart.

3 Make me to go in the path of thy Com-
ma dments: for therein is my desire.

4 Encline mine heart unto thy Testimo-
nies: and not to covetousnesse.

5 O turn away mine eyes, lest they be-
hold vanitie: and quicken thou me in thy
way.

6 O stablish thy Word in thy servant: that
I may fear thee.

7 Take away the rebuke that I am afraid
of: for thy Judgements are good.

8 Behold, my delight is in thy Command-
ments: O quicken me in thy righteous-
nesse.

Et

Moneth. The xxv. day.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord: even thy saluation, according unto thy Word.

2 So shall I make answer unto my blasphemers: for my trust is in thy Word.

3 I take not the word of thy truth utterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keep thy Law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy Commandments.

6 I will speak of thy Testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy Commandments: which I have loved.

8 My hands also will I lift up unto thy Commandments, which I have loved: and my study shall be in thy Statutes.

Memor esto verbi tui.

O Think upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy Word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunk from thy Law.

4 For I remembered thine everlasting
Judge

Moneth. The xxv. day.

5 Take from me the way of lying: and
caule thou me to make much of thy Law.

6 I have chosen the way of truth: and thy
Judgements have I laid before me.

7 I have sticken unto thy Testimonies: O
Lord confound me not.

8 I will run the way of thy Command-
ments: when thou hast set my heart at li-
bertie.

Legem pone.

Morning
prayer.

Teach me, O Lord, the way of thy
Statutes: and I shall keep it unto
the end.

2 Give me understanding, and I shall keep
thy Law: yea, I shall keep it with my whole
heart.

3 Take me to go in the path of thy Com-
ma dments: for therein is my desire.

4 Encline mine heart unto thy Testimo-
nies: and not to covetousnesse.

5 O turn away mine eyes, lest they be-
hold vanitie: and quicken thou me in thy
way.

6 O stablish thy Word in thy servant: that
I may fear thee.

7 Take away the rebuke that I am afraid
of: for thy Judgements are good.

8 Behold, my delight is in thy Command-
ments: O quicken me in thy righteous-
nesse.

Et

Moneth. The xxv. day.

Et veniat super me.

Let thy louing mercy come also unto me, O Lord: euen thy saluation, according unto thy Word.

2 So shall I make answer unto my blasphemers: for my trust is in thy Word.

3 I take not the word of thy truth utterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keep thy Law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy Commandments.

6 I will speak of thy Testimonies also, euen before kings: and will not be ashamed.

7 And my delight shall be in thy Commandments: which I have loved.

8 My hands also will I lift up unto thy Commandments, which I have loved: and my study shall be in thy Statutes.

Memor esto verbi tui.

O Think upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy Word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy Law.

4 For I remembered thine everlasting
Judge

Moneth. The xxv. day.

Judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy Law.

6 Thy Statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season: and have kept thy Law.

8 This I had: because I kept thy Commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercitull unto me according to thy Word.

3 I called mine own wayes to remembrance: and turned my feet unto thy Testimonies.

4 I made haste, and prolonged not the time: to keep thy Commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: Teach me thy Statutes.

Bonifatem

Moneth. The xxv. day.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy Word.

2 **O** learn me true understanding, and knowledge: for I have beleev'd thy Commandments.

3 Before I was troubled, I went wrong: but now have I kept thy Word.

4 Thou art good and gracious: **O** teach me thy Statutes.

5 The proud hath imagined a lie against me: but I will keep thy Commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy Law.

7 It is good for me that I have been in trouble: that I may learn thy Statutes.

8 The Law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tue fecerunt me.

Thy hands have made me, and fashion'd me: **O** give me understanding, that I may learn thy Commandments. Evening prayer.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy Word.

3 I know (**O** Lord) that thy Judgements are right: and that thou of very faithfulness hast caused me to be troubled.

Moneth. The xxv. day.

4 O let thy mercifull kindenes be my comfort : according to thy Word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy Commandments.

7 Let such as fear thee, and have known thy Testimonies: be turned unto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

My soul hath longed for thy salvation: and I have a good hope because of thy Word.

2 Mine eyes long sore for thy Word: say, my, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet do I not forget thy Statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy Law.

6 All thy Commandments are true: they persecuteme falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy Commandments.

Moneth. The xxv. day.

8 O quicken me after thy loving kindnes:
and so shall I keep the Testimonies of thy
mouth.

In æternum, Domine.

O Lord, thy Word: endureth for ever in
heaven.

2 Thy truth also remaineth from one gene-
ration to another: thou hast laid the founda-
tion of the earth, and it abideth.

3 They continue this day according to
thine Ordinance: for all things serbe thee.

4 If my delight had not been in thy Law:
I should have perished in my trouble.

5 I will never forget thy Commandments:
for with them thou hast quickned me.

6 I am thine, O save me: for I have sought
thy Commandments.

7 The ungodly laid wait for me to destroy
me: but I will consider thy Testimonies.

8 I see that all things come to an end: but
thy Commandment is exceeding broad.

Quomodo dilexi?

L O, what love have I unto thy Law:
all the day long is my study in it?

2 Thou through thy Commandments hast
made me wiser then mine enemies: for they
are ever with me.

3 I have more understanding then my
teachers: for thy Testimonies are my sta-
ble.

4 I am

Moneth. The xxvi. day.

4 I am wiser then the aged : because I keep thy Commandments.

5 I have refrained my feet from every evil way : that I may keep thy Word.

6 I have not shunk from thy Judgements : for thou teachest me

7 O how sweet are thy Words unto my throat : yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding : therefore I hate all evil ways.

Lucerna pedibus meis.

Morning
Prayer.

Thy Word is a lantern unto my feet :
and a light unto my paths.

2 I have sworn, and am stedfastly purposed : to keep thy righteous Judgements.

3 I am troubled above measure : quicken me (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy Judgements.

5 My soul is alway in my hand : yet do I not forget thy Law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy Commandments.

7 Thy Testimonies have I claimed as mine heritage for ever : and why : they are the
the

Moneth. The xxvi. day.

are the very joy of my heart.

8 I have applyed my heart to fulfill thy Statutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy Word.

3 Away from me ye wicked : I will keep the Commandments of my God.

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy Statutes.

6 Thou hast troden down all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putttest away all the ungodly of the earth like dross: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy Judgements.

Feci iudicium.

I Deal with the thing that is lawfull and right : O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

Moneth. The xxvi. day.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousnesse.

4 I deal with thy servant according unto thy loving mercy : and teach me thy Statutes.

5 I am thy servant, O grant me understanding : that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false wayes I utterly abhor.

Mirabilia.

Thy Testimonies are wonderfull : therefore doth my soul keep them.

2 When thy Word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy Commandments.

4 I look thou upon me, and be mercifull unto me : as thou usest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickednesse have dominion over me.

6 Deliver me from the wrongfull dealings

Moneth, The xxvi. day.

ings of men : and so shall I keep thy Com-
mandments.

7 Shew the light of thy countenance upon
thy servant : and teach me thy Statutes.

8 Mine eyes gush out with water : because
men keep not thy Law.

Julius es, Domine.

Righteous art thou, O Lord : and true
is thy Judgement.

2 The Testimonies that thou hast coman-
ded : are exceeding righteous and true.

3 My zeal hath even consumed me : be-
cause mine enemies have forgotten thy
Commandments.

4 Thy Word is tried to the uttermost :
and thy servant loveth it.

5 I am small, and of no reputation : yet
do I not forget thy Commandments.

6 Thy righteousness is an everlasting
righteousness : and thy Law is the truth.

7 Trouble and heaviness have taken hold
upon me : yet is my delight in thy Com-
mandments.

8 The righteousness of thy Testimonies
is everlasting : O grant me understanding,
and I shall live.

Clamavi in toto corde meo.

I Call with my whole heart : hear me, O
Lord, I will keep thy Statutes.

Evening
prayer,

2 Psa, even upon thee do I call : help

Moneth. The xxvi. day.

me, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindenesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy Law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy Testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine aduersitie, and deliver me : for I do not forget thy Law.

2 Avenge thou my cause, and deliver me : quicken me according unto thy Word.

3 Wealth is far from the ungodly : for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy Testimonies.

6 It grieveth me when I see the transgressours : because they keep not thy Law.

7 Consider

Moneth. The xxvi. day.

7 Consider, O Lord, how I love thy Commandments : O quicken me according to thy loving kindenesse.

8 Thy word is true from everlasting : all the Judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies I hate and abhor them : but thy Law do I love.

4 Seven times a day do I praise thee : because of thy righteous Judgements.

5 Great is the peace that they have, which love thy Law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy Commandments.

7 My soul hath kept thy Testimonies : and loved them exceedingly.

8 I have kept thy Commandments and Testimonies : for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord : give me understanding according to thy word.

Moneth. The xxvii. day.

2 Let my supplication come before thee :
deliver me according to thy Word.

3 My lips shall speak of thy praise : when
thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy Word :
for all thy Commandments are righteous.

5 Let thine hand help me : for I have cho-
sen thy Commandments.

6 I have longed for thy saving health, O
Lord : and in thy Law is my delight.

7 O let my soul live, and it shall praise
thee : and thy Judgements shall help me.

8 I have gone astray like a sheep that is lost :
oh seek thy servant, for I do not forget thy
Commandments.

Morning
prayer.

Ad Dominum. Psal 120.

When I was in trouble, I called
upon the Lord : and he heard me.

2 Deliver my soul, O Lord,
from lying lips : & from a deceitfull tongue

3 What reward shall be given or done un-
to thee, thou false tongue : even mighty and
sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to
dwell with Besech : and to have mine ha-
bitation among the tents of Cedar.

5 My soul hath long dwelt among them :
that be enemies unto peace.

6 I labour for peace, but when I speak
unto

Moneth. The xxvii. day.

unto them thereof : they make them ready
to battell.

Leuavi oculos. Psal. 121.

I will lift up mine eyes unto the hills :
from whence cometh my help.

2 My help cometh even from the Lord :
which hath made heaven and earth.

3 We will not suffer thy foot to be moved :
and he that keepeth thee, will not sleep.

4 Behold, he that keepeth Israel : shall
neither slumber nor sleep.

5 The Lord himselfe is thy keeper : the Lord
is thy defence upon thy right hand.

6 So that the sun shall not burn thee by
day : neither the moon by night.

7 The Lord shall preserve thee from all
evil : yea, it is even he that shall keep thy
soul.

8 The Lord shall preserve thy going out,
and thy coming in : from this time forth for
evermore.

Letatus sum. Psal. 122.

I was glad when they said unto me : We
will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jeru-
salem.

3 Jerusalem is builded as a citie : that is
at unity in it self.

4 For thither the tribes go up, then the
tribes

Moneth: The xxvii. day:

tribes of the Lord: to testifie unto Israel;
to give thanks unto the Name of the
Lord.

5 For there is the seat of judgement: even
the seat of the house of David.

6 I pray for the peace of Ierusalem: they
shall prosper that love thee.

7 Peace be within thy walls: and plente-
ousnesse within thy palaces.

8 For my brethren and companions sakes:
I will wish thee prosperitie.

9 Yea, because of the house of the Lord our
God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

Unto thee lift I up mine eyes: O thou
that dwellest in the heavens.

2 Behold, even as the eyes of servants
look unto the hand of their masters, and
as the eyes of a maiden unto the hand
of her mistresse: even so our eyes wait
upon the Lord our God, untill he have mer-
cy upon us.

3 Have mercy upon us, O Lord, have mer-
cy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull re-
proof of the wealthy: and with the despi-
fulnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himself had not been on our
side (now may Israel say:) if the Lord
himself

Moneth: The xlvii. day.

Himself had not been on our side, when men
rose up against us.

2 They had swallowed us up quick: where
they were so wrathfully displeased at us.

3 Pea, the waters had drowned us: and
the stream had gone over our soul.

4 The deep waters of the proud: had gone
even over our soul.

5 But praised be the Lord: which hath not
given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of
the snare of the fowler: the snare is broken,
and we are delivered.

7 Our help standeth in the Name of the
Lord: which hath made heaven and earth.

Qui confidunt. Pal. 125.

They that put their trust in the Lord,
shall be even as the mount Sion: which
may not be removed, but standeth fast for
ever.

2 The hills stand about Jerusalem: even
so standeth the Lord round about his peo-
ple, from this time forth for evermore.

3 For the rod of the ungodly cometh not in-
to the lot of the righteous: lest the righte-
ous put their hand unto wickedness.

4 Do well, O Lord: unto those that be
good and true of heart.

5 As for such as turn back unto their own
wickedness:

Moneth. The xxvii. day.

wickednesse : the Lord shall lead them forth
with the evil doers, but peace shall be upon
Israel.

Evening
prayer.

In convertendo. Psal. 126.

When the Lord turned again the
captivity of Sion : then were we
like unto them that dream.

2 Then was our mouth filled with laugh-
ter : and our tongue with joy.

3 Then said they among the heathen: The
Lord hath done great things for them.

4 Yea, the Lord hath done great things for
us already : whereof we rejoyce.

5 Turn our captivity, O Lord : as the ri-
vers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping,
and beareth forth good seed : shall doubtlesse
come again with joy, and bring his sheaves
with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house : their
labour is but lost that build it.

2 Except the Lord keep the citie : the
watchman waketh but in vain.

3 It is but lost labour that ye haste to rise
up early, and so late take rest, and eat the
bread of carefulnesse : for so he giveth his
beloved sleep.

Moneth. The xxvii. day.

4 Lo, children and the fruit of the womb :
are an heritage and gift that cometh of the
Lord.

5 Like as the arrows in the hand of the gi-
ant : even so are the young children.

6 Happy is the man that hath his quiver
full of them : they shall not be ashamed
when they speak with their enemies in the
gate.

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord :
and walk in his wayes.

2 For thou shalt eat the labours of thine
hands : O well is thee , and happy shalt
thou be.

3 Thy wife shall be as the fruitfull vine :
upon the walls of thy house.

4 Thy children like the olive-branches :
round about thy table.

5 Lo , thus shall the man be blessed : that
feareth the Lord.

6 The Lord from out of Sion shall so blesse
thee : that thou shalt see Ierusalem in pro-
speritie all thy life long.

7 Peace shall thou shalt see thy childrens chil-
dren : and peace upon Israel.

Sape expugnaverunt me. Psal. 129.

Many a time have they sought against
me from my youth up : (may Israel
now say.)

2 Peace

[Moneth. The xxii. day:

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath betwixt the Iniquities of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grasse growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they which go by, say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

Out of the deep have I called unto thee (O Lord:) Lord hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou Lord wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord: my soul doth wait for

Moneth. The xxviii. day.

for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, Before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plentiful redemption.

8 And he shall redeem Israel : from all his sins.

Domine, non est. Psal. 131.

Lord, I am not high minded : I have no proud looks.

2 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother : yea, my soul is even as a weaned childe.

4 O Israel, trust in the Lord : from this time forth for evermore.

Memento, Domine. Psal. 132.

Lord, remember David : and all his trouble.

Morning prayer.

2 How he swore unto the Lord : and bowed a bow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house : nor climb up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest

5 Until

Moneth. The xxviii. day.

5 Untill I finde out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Ye, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting place: thou and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulnesse.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: these children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blesse her victuals with increase: and will satisfie her pooe with bread

Moneth. The xxviii. day.

17 I will deck her priests with heath: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum! Psal. 133.

BEhold, how good and joyfull a thing it is: brethren to dwell together in unity.

2. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the Dew of Hermon: which fell upon the hill of Sion.

4. For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.

2. Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: Give thee blessing out of Sion.

Laudate

Moneth. The xxviii. day.

Laudate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the windes out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaob and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sihon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And

Moneth. The xlviii. day.

12 And gave their land to be an heritage :
even an heritage unto Israel his people.

13 Thy Name, O Lord endureth for ever:
so doth thy memoriall, O Lord, from one
generation to another.

14 For the Lord will avenge his people :
and be gracious unto his servants.

15 As for the images of the heathen, they
are but silver and gold : the work of mens
hands.

16 They have mouthes, and speak not :
eyes have they, but they see not.

17 They have ears, and yet they hear
not : neither is there any breath in their
mouthes.

18 They that make them are like unto
them : and so are all they that put their trust
in them.

19 Praise the Lord ye house of Israel :
praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye
that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion :
which dwelleth at Ierusalem.

Confitemini. Psal. 136.

O Give thanks unto the Lord, for he is Evening
gracious : and his mercy endureth prayer.
for ever.

2 O give thanks unto the God of all
X X gods :

Moneth. The xxviii. day.

gods : for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which onely doth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Which laid out the earth above the waters : for his mercy endureth for ever.

7 Which hath made great lights : for his mercy endureth for ever.

8 The sun to rule the day : for his mercie endureth for ever.

9 The moon and the stars to govern the night : for his mercie endureth for ever.

10 Which smote Egypt with their first-born : for his mercie endureth for ever.

11 And brought out Israel from among them : for his mercie endureth for ever.

12 With a mightie hand, and a stretched-out arm: for his mercie endureth for ever.

13 Which divided the red sea in two parts: for his mercie endureth for ever.

14 And made Israel to go thorow the midst of it : for his mercie endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea : for his mercie

Moneth. The xxviii. day.

mercie endureth for ever.

16 Which led his people thorow the wilderness : for his mercie endureth for ever.

17 Which smote great kings : for his mercie endureth for ever.

18 Hee slew mighty kings : for his mercie endureth for ever.

16 Sihon king of the Amorites : for his mercie endureth for ever.

20 And Og the king of Basan : for his mercie endureth for ever.

21 And gave away their land for an heritage : for his mercie endureth for ever.

22 Even for an heritage unto Israel his servant : for his mercie endureth for ever.

23 Which remembered us when we were in trouble : for his mercie endureth for ever.

24 And hath delivered us from our enemies : for his mercie endureth for ever.

25 Which giveth food to all flesh : for his mercie endureth for ever.

26 I give thanks unto the God of heaven : for his mercie endureth for ever.

27 I give thanks unto the Lord of lords : for his mercie endureth for ever.

Super Humina. Psal. 137.

By the waters of Babylon we sat down
and wept : when we remembered thee,
O Sion.

Moneth. The xxviii. day.

2 As for our harps, we hanged them up :
upon the trees that are therein.

3 For they that led us away captive, requi-
red of us then a song and melody in our
heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song : in a
strange land :

5 If I forget thee, O Jerusalem : let my
right hand forget her cunning.

6 If I do not remember thee, let my tongue
cleave to the roof of my mouth : yea, if I
prefer not Jerusalem in my mirth.

7 Remember the children of EDOM, O
Lord, in the day of Jerusalem : how they
said, Down with it, down with it, even to
the ground.

8 O Daughter of Babylon, wasted with
miserie : yea, happy shall he be that reward-
eth thee as thou hast served us.

9 Blessed shall he be that taketh thy chil-
dren: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will give thanks unto thee, O Lord,
with my whole heart : even before the
gods will I sing praise unto thee.

2 I will worship toward thy holy temple,
and praise thy Name, because of thy loving
kindness and truth : for thou hast magni-
fied thy Name, and thy word above all
things.

Moneth: The xxix. day.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnesse toward me : yea, thy mercie, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out, and known me : thou knowest my down sitting, and mine up rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my wayes.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

¶ 3

4 ¶

Morning
prayer.

Moneth. The xxix. day.

4 Thou hast fashioned me behinde and before : and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climbe up into heaven, thou art there : If I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea.

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall cover me : then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as clear as the day : the darknesse and light (to thee) are both alike.

12 For my reins are thine : thou hast covered me in my mothers wombe.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine

Moneth. The xxix. day.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written.

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number then the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee :

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Try me, Domine. Psal. 140.

Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

Moneth. The xxix day.

2 Which imagine mischief in their hearts:
and stir up strife all the day long.

3 They have sharpened their tongues like
a serpent: adders poison is under their
lips.

4 Keep me, O Lord, from the hands of the
ungodly: preserve me from the wicked men
which are purposed to overthrow my go-
ings.

5 The proud have laid a snare for me, and
spread a net abroad with cords: yea, and set
traps in my way.

6 I said unto the Lord, Thou art my God:
hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health:
thou hast covered my head in the day of
battell.

8 Let not the ungodly have his desire, O
Lord: let not his mischievous imagination
prosper, lest they be too proud.

9 Let the mischief of their own lips fall up-
on the head of them: that compasse me
about.

10 Let hot burning coals fall upon them:
let them be cast into the fire, and into the
pit, that they never rise up again.

11 A man full of words shall not prosper
upon the earth: evill shall hunt the wicked
person to overthrow him.

12 Sure I am that the Lord will avenge
the

Moneth. The xxix. day.

the poor: and maintain the cause of the helpleffe.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine clamavi. Psal. 141.

LORD, I call upon thee, haste thee unto me: and consider my voyce, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, (O Lord) before my mouth: and keep the doore of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickednesse.

7 Let their judges be overthrowen in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and beweth wood upon the earth.

9 But

Moneth. The xxix. day.

9 But mine eyes look unto thee, O Lord
God: in thee is my trust, I cast not out my
soul.

10 Keep me from the snare that they have
laid for me: and from the traps of the wicked
doers.

11 Let the ungodly fall into their own nets
together: and let me ever escape them.

Evening
prayer.

Voce mea ad Dominum. Psal. 142.

I Cried unto the Lord with my voyce: yea,
even unto the Lord did I make my im-
plication.

2 I poured out my complaints before him:
and shewed him of my trouble.

3 When my spirit was in heavinesse, thou
knewest my path: in the way wherein I
walked, have thou privily laid a snare for me.

4 I looked also upon my right hand: and
law there was no man that would know
me.

5 I had no place to flee unto: and no man
cared for my soul.

6 I cried unto thee, O Lord, and said:
Thou art my hope, and my portion in the
land of the living.

7 Consider my complaint: for I am
brought very low.

8 Deliver me from my persecutors: for
they are too strong for me.

9 Bring

Moneth. The xxix. day.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waileth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindnesse betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Moneth. The xxx.day.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake : and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

Morning
prayer.

Blessed be the Lord my strength : which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer : my defender, in whom I trust: which subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him : or the son of man that thou so regardest him ?

4 What is like a thing of nought : his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send

Moneth. The xxx. day:

7 Send down thine hand from aboue: & liber me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the perill of the sword.

11 Save me and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the yong plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plentiful with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo

Moneth. The xxj. day.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King:
and I will praise thy Name for ever and
ever.

2 Every day will I give thanks unto thee:
and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous wor-
thy to be praised: there is no end of his
greatnesse.

4 One generation shall praise thy works
unto another: and declare thy power.

5 As for me, I will be talking of thy wor-
ship: thy glory, thy praise, and wondrous
works.

6 So that men shall speak of the might of
thy marvellous acts: and I will also tell of
thy greatnesse.

7 The memorie of thine abundant kind-
nesse shall be shewed: and men shall sing of
thy righteousness.

8 The Lord is gracious and mercifull:
long suffering, and of great goodnesse.

9 The Lord is loving unto every man:
and his mercy is over all his works.

10 All thy works praise thee, O Lord:
and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom:
and talk of thy power.

12 That thy power, thy glorie, and mighti-
nesse of thy kingdom: might be known un-
to men.

13 The

Moneth. The xxx. day.

13 Thy kingdom is an everlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord up holdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRAISE the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in
any

Moneth. The xix. day.

any childe of man : for there is no help in
him.

3 For when the breath of man goeth forth,
he shall turn again to his earth : and then
all his thoughts perish.

4 Blessed is he that hath the God of Jacob
for his help : and whose hope is in the Lord
his God.

5 Which made heaven and earth, the sea,
and all that therein is : which keepeth his
promise for ever.

6 Which helpeth them to right that suffer
wrong : which feedeth the hungry.

7 The Lord looseth men out of prison: the
Lord giveth sight to the blinde.

8 Then Lord helpeth them that are fallen :
the Lord careth for the righteous.

9 The Lord careth for the strangers, he de-
fendeth the fatherlesse and widow : as for
the way of the ungodly, he turneth it upside
down.

10 The Lord thy God, O Sion, shall be
King for evermore : and throughout all ge-
nerations.

Laudate Dominum. Psal. 147.

Evening
prayer.

O Praise the Lord, for it is a good thing
to sing praises unto our God : yea, a
joyfull and pleasant thing it is to be
thankfull.

2 The Lord doth build up Ierusalem: and
gather

Moneth. The xxx: day.

and gather together the out-casts of Israel.
3 He healeth those that are broken in heart : and giveth medicine to heal their sicknesse.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord , and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 I sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grasse to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Ierusalem : praise thy God, O Sion.

13 For he hath made fast the bars of the gates : and hath blessed thy children within thee.

Moneth. The xxx. day.

14 He maketh peate in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftlie.

16 He giveth snow like wool : and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven : praise him in the height.

2 Praise him all ye angels of his : praise him all his host.

3 Praise him sun and moon : praise him all ye stars and light.

4 Praise him all ye heavens : and ye waters that be above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever :

Moneth. The xxy. day.

268 : he hath given'them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps.

8 Fire and hail, snow and vapours: winde and storm, fulfilling his word.

9 Mountains and all hills : fruitfull trees and all cedars.

10 Beasts and all cattell : wormes and feathered fowls.

11 Kings of the earth and all people : princes and all iudges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that seruet him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song : let the congregation of saints praise him.
2 Let Israel rejoyce in him that made him : and let the children of Sion be joyfull in their king.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

Moneth. The xxx. day.

4 For the Lord hath pleasure in his people:
and helpeth the meek hearted.

5 Let the saints be joyfull with goſpe: let
them rejoyce in their beds

6 Let the praises of God be in their month:
and a two edged ſword in their hands.

7 To be avenged of the heathen: and to re-
buke the people.

8 To binde their kings in chains: and their
nobles with links of iron.

9 That they may be avenged of them, as it
is written: Such honour have all his
saints.

Laudate Dominum. Psal 150.

O Praise God in his holinesſe: praise
him in the firmament of his power.

2 Praise him in his noble acts: praise him
according to his excellent greatnesſe.

3 Praise him in the ſound of the trumpet:
praise him upon the lute and harp.

4 Praise him in the cymbals and dances:
praise him upon the ſtrings and pipe.

5 Praise him upon the well tuned cym-
bals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise
the Lord.

F I N I S.

¶ Certaine

¶ Certain godly prayers to be used
for sundry purposes.

¶ A prayer for the morning.

O Almighty and most gracious
God, we heartily thank thee
for the sweet sleep and comfort-
able rest which thou hast given
us this night: and forasmuch
as thou hast commanded by
thy holy word that no man should be idle,
but all occupied in godly and vertuous ex-
ercises, every man according to his calling:
We most humbly beseech thee, that thine
eyes may attend upon us, daily defend us,
cherish, comfort, and govern us and all our
counsels, studies, and labours in such wise,
that we may spend and bestow this day ac-
cording to thy most holy will, without the
hurting of our neighbours, and that we may
diligently and warily eschew and avoid all
things that should displease thee, let thee
alwayes before our eyes, live in thy fear,
working that which may be found accept-
able before thy divine Majesty, through Je-
sus Christ our Lord. Amen.

¶ A prayer for the evening.

O Lord God, Father everlasting, and full
of pitie, we acknowledge and confesse
that

Evening prayer.

that we be not worthy to lift up our eyes unto heaven, muchlesse to present our selves before thy Majestie, with confidence that thou wilt hear our prayers, & grant our requests, if we consider our own deservings. For our consciences do accuse us, and our sins witnesse against us, and we know that thou art an upright judge, which doest not justify the sinners and wicked men: but punishest the fautes of such as transgresse thy commandments. Yet most mercifull Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel our selves (as it were) swallowed up of death and desperation: We utterly renounce all worldly confidence, and flie to thy soveraign bounty, as our onely stay and refuge, beseeching thee not to call to remembrance our manifold sins and wickednesse, whereby we continually provoke thy wrath and indignation upon us, neither our negligence and unkindenesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy gospel revealed unto us, but rather to accept the obedience and death of thy Son Iesus Christ, who by offering up his body in sacrifice once for all, hath made sufficient recompence for all our sins.

Have

Evening prayer.

Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit that we may rightly weigh them, and earnestly repent for the same: and so much the rather O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee nor call upon thy Name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungering & thirsting for thy grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our creatour, and we be the work of thine hands, yea, thou art our Father, and we thy children: thou art our Shepherd, and we thy flock: thou art our Redeemer, and we thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know, that at what time soever a sinner doth repent him of his sin from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy prophet.

Finally forasmuch as it hath pleased thee to make the night for man to rest in: as thou hast ordained him the day to travell in: Grant, O dear Father, that we may so take

A prayer for the evening.

our bodilly rest, that our souls may continually watch for the time that our Lord Iesus Christ shall appear for our deliverance out of this mortall life : and in the mean season, that we, not overcome by any fantasies, dreams, or other temptations, may fully set our mindes upon thee, love thee, fear thee, and rest in thee. Furthermore, that our sleep be not excessive or overmuch, after the insatiable desires of our flesh, but onely sufficient to content our weak nature, that we may be the better disposed to live in godly conversation, to the glory of thy holy Name, and profit of our brethren.

Amen.

94

Godly prayers

¶ A prayer containing the duty of every true Christian.

O Most mighty God, mercifull and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Son Iesus Christ my onely Saviour and Redeemer: and I most humbly beseech thee for his sake to be mercifull unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloody death and passion.

Pour upon me (O Lord) thy holy Spirit of wisdom and grace: Govern and lead me by thy holy word, that it may be a lantern unto my feet, and a light unto my steps. Shew thy mercy upon me and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may dayly be renewed by the same Spirit and grace: by the which (O Lord) purge the grossnesse of my hearing and understanding, that I may profitably read, hear, and understand thy word and heavenly will, beleve and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

Boetius

Godly prayers.

Wortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully hear the humble suits of thy servant, and grant me thy peace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soul from all assaults, temptations, accusations, subtil baits and sleights of that old enemy of mankind, Satan that roaring lion, ever seeking whom he may devour.

And here (O Lord) I, prostrate with most humble minde, crave of thy divine Majesty, to be mercifull unto the universall church of thy Son Christ: and specially, according to my bounden duty, I beseech thee for his sake to blesse, save, and defend the principall member thereof, thy servant our most dear and Sovereign Lord king Charles, increase in his royall heart true faith, godly zeal, and love of the same: And grant him victory over all his enemies, a long, prosperous, and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honourable counsellors, and every other member of this thy church of England, that they and we in our severall

Godly prayers.

all callings, may truly and godly serue thee: Plant in our hearts true fear and honour of thy Name, obedience to our Prince, and love to our neighbours: Increase in us true faith and religion: Replenish our mindes with all goodnesse, and of thy great mercie keep us in the same till the end of our lives: Give unto us a godly zeal in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall joy in the holy Ghost.

And lastly, I commend unto thy Fatherly protection, all that thou hast given me, as wife, children, and servants: And me, O Lord, that I may govern, nourish, and bring them up in thy fear and service. And forasmuch as in this world I must alwayes be at war and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the devill, which is the prince of darknesse, and with wicked men, executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an invincible constancie against all corruption, which I am compassed with on every side, untill such time as I having ended the combat, (which during this life I must
sustain,

Godly prayers.

Sustain, in the end we may attaine to thy heavenly rest, which is prepared for me, and all thine elect, through Christ our Lord and onely Saviour. Amen.

¶ A prayer necessary to be said
at all times.

O Bountifull Iesu, O sweet Saviour, O Christ the Son of God, have pitie upon me, mercifully hear me, and despise not my prayers. Thou hast created me of nothing, thou hast redeemed me from the bondage of sin, death, and hell, neither with gold nor silver, but with thy most precious body once offered upon the crosse, and thine own blood shed once for all, for my ransom: Therefore cast me not away, whom thou by thy great wisdom hast made, despise not whom thou hast redeemed with such a precious treasure, nor let my wickednesse destroy that which thy goodnes hath builded. Now whiles I live, O Iesu, have mercie on me: For if I be out of thy favour, it will be too late afterward to call for thy mercie. Whiles I have time to repent, look upon me with thy mercifull eyes, as thou didst vouchsafe to look upon Peter thine apostle, that I may bewaile my sinfull life, and obtain thy favour, and die therein.
I ac-

Godly prayers.

I acknowledge, that if thou shouldest deal with me according to very justice, I have deserved everlasting death. Therefore I appeal to thy high throne of mercie, trusting to obtain Gods favour, not for my merits, but for thy mercies, O Iesu, who hast given thy self an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners (truely repenting and amending their evill life) into his favour again. Accept me, O Lord, among the number of them that shall be saved, forgive me my sins, give me grace to lead a godly and innocent life, grant me thy heavenly wisdom, inspire my heart with faith, hope, and charitie, give me grace to be humble in prosperitie, patient in adversitie, obedient to my rulers, faithfull unto them that trust me, dealing truely with all men, to live chastely in wedlock, to abhor adultery, fornication and all uncleannesse, to do good after my power unto all men, to hurt no man, that thy Name may be glorified in me, during this present life, and that I afterward may obtain everlasting life through thy mercie, and the meritts of thy passion, Amen.

Godly prayers.

¶ A confession of sins.

O Eternall God and most mercifull Father, we confesse, and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness: for the flesh evermore rebelleth against the spirit, whereby we transgresse thine holy precepts and commandments, and so purchase to our selves, through thy just judgement, death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the sins that we have committed against thee, and do unfainedly repent us of the same, we most humbly beseech thee for Iesus Christs sake, to shew thy mercy upon us, to forgive us all our sins, and to increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts our owne unrighteousness, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will: not for the worthines thereof, but for the merits of thy dearly beloved Son Iesus Christ our only Saviour, whom thou hast already given an oblation

Godly prayers.

lation and offering for our sins, and for whole sake we are certainly perswaded that thou wilt deny us nothing that we shall ask in his Name, according to thy wil. For thy Spirit doth assure our conscience, that thou art our mercifull Father, and so lovest thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father, with the Son and the holy Ghost, be all honour and glory world without end.

Amen.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Majestie: and by the Assignes of *Iohn Bill*.

1640.

Cum Privilegio.